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The PREACHER'S MAGAZINE

A Message to Ministers

THE SPIRIT of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

The man who can say these words holds the greatest office in the world.

He represents God.

He bears the greatest message ever committed to a human being.

There is only one Book daring enough to say, "Thus saith the Lord"—that is the preacher's Book.

The preacher is the man with authority. Let him be a good man; then all heaven is behind him. There is no limit to his work or the results of his work. He tells of light for those who sit in darkness, of strength for those who are weak. He carries comfort for those whose hearts are broken. He defies the open grave, for he preaches a gospel which some day will split every tombstone and wipe every tear away, changing sighs into songs.

The preacher's message is one of hope, of light and joy because it is a message of salvation—salvation from the guilt and power of sin.

The preacher must stand beneath the cross of Christ—the refuge for a lost world—for His name and His glory. He must be so hidden in the power and eternal mystery of that atoning cross that when he speaks those who hear will recognize the voice of God.

Oh, brother preacher, you are an honored man, hidden in God, taught in sacred place the secrets of God and His great loving and eternal purposes for men.

Your first and last business must ever be to make that great mystery known—"to make all men see."

This must be done tenderly, lovingly, faithfully as in the presence of God.

... Believe in God.

Believe in your office.—GIPSY SMITH, in *The Watchman-Examiner*.

The Preacher's Magazine

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Popular Preaching

THE EDITOR

IT IS customary to condemn popular preaching. This arises from the conclusion that no very large percentage of people are ready to hear and obey the truth. It is an indirect indictment of the great majority without very much study of the question.

A few years ago Dr. Young, in delivering the Fernley Lecture at Plymouth, England, chose the title of this editorial as his theme. He regarded the Methodist revival as "dramatic evidence of the power of popular preaching." As quoted by *The Preacher's and Class Leader's Magazine*, Dr. Young said, "John Wesley was a consummate organizer, but he would have had little to organize had he not gathered the multitudes by his popular preaching, and by it turned them to the Savior. He was a noble orator and a distinguished expositor. 'He was a truly refined gentleman who, scorning snobbery, pined to preach the gospel to the multitudes.' His preaching was 'distinctly and ardently experimental. He always aimed at saving and sanctifying those who heard him. And the Holy Spirit saw to it that he did not labor in vain. He built up lives. He irradiated them. He eternized them. He made them Christlike. He made them heavenly. The history of the pulpit has rarely disclosed such a master of practical or experimental theology as John Wesley. He, the Holy Spirit working with him, wrought the truth of God into the life of man. He molded character and saved the empire in so doing.' No man ever took a broader and truer view of what it is to save souls than John Wesley. To save a soul is to save the whole man, and to do this is to build up an empire and to sweeten society, and to change the face of the whole earth with a transfiguring change."

According to Dr. Young, "Popular preaching must be biblical. That is, it must have God and Christ behind it. It must be evangelical and evangelistic; it must be rich in tenderness, for 'the people have a hard battle to fight, every one of them. They have tragedies within and without. Every man is interesting if we know him and his environment with any thoroughness. And the pathetic aspect of every man's life is really overwhelming when we have full cognizance of it.'"

Evidently this is a definition of "popular" which is different. We have thought of the popular preacher as one who gives the people what they want. But a better sort of popularity is that which comes from giving the people what they need. And, strange as it may seem to many, there are not many places where the lost, hungry-hearted man can go with assurance that he will hear the gospel of salvation and life. There are not many places where a Christian seeking for a clean heart can go with the certainty that he will be told about an uttermost Savior in the power of the Holy Ghost sent down from heaven. There is much talk about "feeding" people; but be it said with shame that there are not many places where a discouraged, but struggling saint can go and be pretty sure to hear about the Comforter that abides and the Deliverer that never fails.

Some preachers are afraid the old-fashioned gospel will not have a wide appeal, so they seek to amend it by their speculations and spectacularisms. Some are unwilling to give it a chance, for they introduce it with apology and give it out wrapped up in extravagant language and accompanied with needlessly offensive attachments.

Some preachers think a story cannot be useful unless it is a funny story. But think of the parables of our Lord! Think of the illustrations Talmage and Spurgeon and D. L. Moody used.

It is useless to run about over the world seeking for a place where you can "get a hearing." "Wherever there are people, there are hungry hearts, and the people will hear you gladly, if what you say meets their deep needs. They will not all hear you, but it is surprising how many will hear.

When the people refuse to hear, it is nice and easy for the preacher if he can believe and say, "Oh, they leave me because I am too straight and hot for them. They will not have the truth, so they will not have me." But this may not be the explanation at all. Perhaps the preacher is dispensing mere "Brighten the corner where you are" religion, while the people need and want that light which lighteth every man that cometh into the world. Perhaps the preacher is giving out his preconceived and personal notions, while the people want "thus saith the Lord." Perhaps the preacher is trying to sell his own special brand of religion, when the people want salvation from God.

It would be easier for me to suggest that the community is "gospel hardened," or that the age in which we live has no use for the old-time gospel. But I cannot make these suggestions, for I do not believe they are true. I therefore suggest something a great deal more difficult. I suggest that every preacher who reads these lines take an inventory of his preaching material and re-examine his preaching spirit. I suggest that he discover, if possible, the relation that exists between what he preaches and the needs of the people whom he seeks to serve. I suggest that he face the facts and see if he is really "pining to preach the gospel to the multitudes,"

(Concluded on page five)

Thoughts on Holiness from the Old Writers

Olive M. Winchester

A Developing Christian Personality

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (Eph. 4:13).

IN THE Christian experience the great crises are never to be forgotten events. The day when the Lord for Christ's sake forgave our sins and the burden of its guilt and condemnation rolled away lingers in the mind with hallowed thoughts, and the day when the full and complete consecration was made and the Holy Spirit descended upon the sacrifice still stirs the spirit to rejoicing. But the glow and fervor of these experiences did not remain in all of the ecstasy of the first few days and there arose in the mind the question, no doubt not definitely analyzed, yet present, what was to follow.

In seeking the continuation of experience after receiving, some return to memory of the initial experiences and seek to revive the accompanying feelings. This has its possibilities to a certain extent and certain benefits also. No great happenings of our life can be reviewed without a sense of joyous feeling, but one might ask whether this renders the greatest possible benefit for development. It contributes, but is it the greatest contribution? Others go vaguely along rejoicing in the hope of their salvation but without any definite progress or recognition that the initial experiences lay the foundation of Christian character and the task of building lies out before us.

Thus we would seek for a definite program of Christian growth or the development of a Christian personality. This is the ordained goal for man set forth in Scripture and is the only way in which life as a Christian yields its fullest joy.

A DEFINITE AIM

One of the first requisites in growth after entering into the fullness of Christian experience is to have a definite aim. We will not succeed in any walk of life without we set for ourselves some goal to be reached. A church without a program, some ends to be reached, makes little progress. It may not backslide, but it makes little advancement. Let us listen to what Timothy Merritt in one of the early *Guides to Christian Perfection* says on this point:

"By what means can we make progress in personal piety? Is not the first reason of our small progress (first in the order of time as well as in influence), the want of a definite aim toward it? It is to be feared that most Christians entertain but a feeble conviction of the duty of spiritual progress. We abandon ourselves to the control of casual circumstances; and are asleep or awake as the influences around us may be dull or quickening. Is not this almost universally the case? Now what would we think of an artisan who should enter his

shop and thoughtlessly take up his tools and apply himself indiscriminately to work on whatever materials came first to hand, and pursue this course from day to day until his apartments would be filled with fragments of work, with nothing complete—no definite and final plan? What of an architect who should lay his foundations without reference to the proposed building, or a navigator who should spread his sails alike to all winds, favorable and adverse, contemplating his desired port on his map, but not on his compass? In religion more than anything else we want distinctness, directness. Single out then the particular grace in which you are the most deficient, and apply yourself unto it distinctly and daily until you have attained it. You pray for other blessings, and perform other duties; but let this one be foremost. think about it, plan for it, bend everything toward it."

As we examine ourselves I am sure that we would admit that this writer is expressing the truth, that in the first place we do not seriously consider the matter of spiritual progress and secondly do not systematically apply ourselves to it. If we cared for the other duties of life as negligently as this, we never would accomplish much. We depend too much upon the excitation of external circumstances instead of internal compulsion. We desire that the state and condition around about us should be spiritual that we may bask under its influences instead of seeking to create a deep spiritual life within and then contribute to the external conditions. We desire to be parasites, that is, draw from others instead of being a creating force. We do not readily admit this fact, but this is what many of us do.

If we would systematically array all of our faults and weaknesses, and then attack them one by one seeking divine grace and help in their conquest, noting all advancement and improvement, then would we have a program of spiritual growth and development that would occupy us for considerable time and direct our energies, and would have its reward not only in growth and development but with a peculiar sense of the divine favor.

A CONSCIOUSNESS OF THE REALITY OF THE DIVINE PRESENCE

Another great factor in our progress in Christian experience is prayer. This is most vital first as to its observance and second as to the way in which it is observed. Some fail in regularity of observance or give very little time to prayer and in consequence they find themselves depleted in real spiritual vigor, others give time to prayer but do not concentrate in prayer. Their praying is like the rest of their spiritual living, it lacks definite aim.

There are various possible aims that may direct our praying; there is always the praying for others and the kingdom of God, and this surely should

constitute a great part of our prayer life, but we would consider now that form of prayer that will give enrichment to the soul directly. This is also brought out by the same writer as he discourses on "Progress in Piety."

"Again," he continues, "we should make it a rule in our devotions especially in prayer, never to fail to receive immediate and sensible communications from God. The excellent Mr. Benson maintained this resolution to the last; and those who have read his memoirs know the result. This is entirely a voluntary matter with ourselves. God is always willing to bless us. If we apply to him in faith, nothing can interfere. The rule we now suggest would preserve the mind in a state suited for the ready exercise of faith. How remarkably remiss are we in our most solemn devotions. Would we approach mere human greatness with the same indifference as we do God? Could we converse with an earthly sovereign with the same heartlessness? Would a man beg for his life, as we plead for our souls? Christian, arouse thyself! Endeavor to feel more fully the reality of the divine presence, especially in

the closet. Carry to the place of prayer the purpose not to cease thine importunity till thou art blessed. The mere purpose will destroy most of these desultory thoughts which intrude into the sacred retirement, and render its devotions vague and ineffectual."

Surely if we tarry at the place of prayer until all of our wandering thoughts are gathered and our spirit is quieted before God, and He in turn meets our soul with His blessing, will we not come away with a hallowed feeling in our souls, and find that more grace has been given us to meet the duties of life.

Thus if we follow these two simple rules for Christian growth, a definite aim and seeking to maintain in our prayer life the consciousness of the reality of the divine presence, will we come into a more complete knowledge of the Son of God and with the experience of Christian perfection as the basis and the groundwork wrought through the purifying of our nature, we may go on making progress toward the perfection of maturity, "the measure of the stature of the fulness of Christ."

Making Christians

Neal C. Dirkse

IN light of the recently released figures of our General Secretary, we find sufficient cause to bring us to our knees in humble heart-searching before God. We are bound to ask some pertinent questions, not the least of these, being, "Do our methods win the twentieth century man?" This phase of the situation is by far one of the most important questions facing us individually and as a general church. In the face of the propaganda that revivals are past and the days of successful camp-meetings are over; in face of the fact that many of our revival efforts give too much credence to these subtle statements; in the face of so many backsliding before the revivals are six months in the past; in the face of too many barren altars; in the face of only a little over six thousand members added to the entire church in 1937; in the face of over one-fourth of our churches failing to make a single accession on profession of faith during 1936; I repeat that we may well investigate a bit. Certainly something is wrong.

Is the fault with God who gave Edwards five hundred souls after one sermon; who gave Finney revivals almost everywhere he went; who gave Moody thousands of souls; who gave Bresee a vision of a church with her altars afire with the glow of compassionate evangelism? There is only one answer.

Is the fault with our methods—methods that have succeeded and won many to the Master in the past; methods that even today are successfully carried out in many of our churches?

If evangelism is the process of winning the unsaved to a loyal service to Jesus, then what means are we using to bring this about?

Usually the first thing we think of when we speak of evangelism is the revival effort. This has its place in our setup and has earned for itself a place of importance. The revival effort properly put forth has resulted in many finding the Master. The evangelistic services rank close to the revival and help to keep stirred the passion for the unsaved. Then there is the campmeeting, which is an indispensable factor to our program. The Sunday school and the boys' and girls' camps just about round up the list, except for the far too spasmodic efforts at personal evangelism. This last mentioned, personal evangelism, so effective but by far too indifferently exercised, is one of tremendous import.

But to get back to our question—are these methods winning the twentieth century man, and if results mean anything at all, we must confess again that something is wrong, but we do not believe it to be the methods. Then if the fault is not with God, nor our methods, where else can we lay the blame than at the feet of none other than you and me!

Man is constantly looking for methods, God is constantly looking for men. So suggested the author of "Preacher and Prayer." And how true. After all, methods are as methods do. Methods are of secondary import. Poor methods have succeeded and excellent plans have failed. The method is the means, but you, I, all of us, are forces to make it succeed. Let us be honest enough to confess that the fault is our own; the lack of success in winning the

*Paper read at a Zone Preachers' Meeting, by pastor of Lindsay, Calif., church.

unsaved is not methods, not environment, not church buildings, nor any other external influence, but you and I.

We have failed because we have lost the fire and glow of passionate concern over the unsaved. We are not excited enough over the proposition of winning men and women to Jesus Christ. We are not shedding enough tears; we are not spending enough hours on our knees; we are not doing without food and sleep. Man! how can we expect to win the twentieth century man?

The twentieth century man is just as hungry for the gospel as was the first century man. There are no more obstacles to his salvation now than there were then. As a matter of fact, we are becoming more and more convinced that the hearts of men are more hungry and more open to some soul satisfying portion than ever before. A rough exterior possibly, yes, but underneath all the sham and hardness is a heart as hungry as any you will find.

I can find no justification for our failure to win him in greater numbers. There is none. You know that. I know it. God knows it. And there is a way out. It is the *application* of these methods of ours in such an intense way that this century will realize that we really do believe it a serious thing to be lost; that it is an awful thing to miss heaven. God give us Jeremiahs who will cry out, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." God give us John Knoxes who will cry out, "Give me Scotland or I die." This kind of application of method is not easy. It is not a flowery altar and cushioned pew sort of evangelism. It calls for self-denial and sacrifice. It brings hardships and misunderstandings. It will call for that which is not easy or convenient. But, man, who are we to ask for a job that is easy and convenient when it comes to winning souls to Jesus Christ. Can we do nothing except that which we feel disposed to do? Do we know anything of what Paul suffered, of what Brainerd suffered, of what Jesus suffered in intercession? God help us.

But lest I be misunderstood, I hasten to say, that I am not excusing the laymen. The task of the whole church is to make Christians. This is evangelism. And the laymen play a most important part. This is no time to be nursing our feelings and our laziness. What, when the whole world is a stinking, rotting mess of ungodliness and corruption, when your own neighbor knows nothing about God and salvation. The laymen can do a task an army of preachers never can do. And they must do it if we are to win the twentieth century man.

Intense application of the methods we have will win him. We are all too familiar with a church which too many of our people find a peculiar joy in antagonizing and criticizing because they profess a doctrine we consider out of order. Still, at the same time, this group are winning people to their churches and doing it with what we would consider poor methods. But the *intense application* with which they are applied reaps these results. Com-

munist, a destructive and devastating doctrine, one that violates all the sacred instincts of man, is growing by leaps and bounds. Poor methods are used, but intensely applied. Russellism and Christian Science are heathen and unscriptural and their methods are no better than our own, but through intense application of those methods, look where they have gone in winning people.

We have a scriptural church, more so than the average. This is not conceit or egotism, but simple statement of fact. We have God's blessing promised to us; we have good leadership and splendid methods—all we need now is an *intense application* of those methods. In our revivals, let's put more into them; in our evangelistic services; in our Sunday School and all the other avenues of making Christians, can't we get a little more excited about the matter and get stirred over the fact that we can if we will?

And so back to our topic, "Do Our Methods of Evangelism Win to Jesus Christ the Twentieth Century Man?" And our answer is, yes, they do if they are *intensely* and *intelligently applied*. There just is no spot on earth where God cannot grant the salvation of men in this age. There are no circumstances or environment that can hinder it if we will forget ourselves long enough to apply the methods that will do the work.

POPULAR PREACHING

(Continued from page two)

and see also if he is doing so in the power and demonstration of the Spirit. Does he deserve any wider popularity than he is getting on the basis of the relation between his preaching and the people's deep needs?

The Key to Happiness

I believe the one chief reason that I have been kept in happy, useful service is that I have been a lover of holy Scripture; and I love it more now than I ever did.

It has been my habit to read the Scriptures through four times a year; and it is important to read it in a prayerful spirit, to meditate upon what we read, and to apply it to our own hearts. Do I understand this? Do I obey this? What has this Word for me? Then, we must practice what we find in the Scripture; and the result will be a happy man, a happy woman.

I have been for sixty-nine years a happy man; and I desire for my beloved brothers and sisters that they may be happy, happy, happy, ten times more happy than ever I have been in my life; for it is impossible to tell what God may give to us in this way if we are thus lovers of holy Scripture.—GEORGE MUELLER.

Lesser things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great strong oak lets go its hold on the blade of grass it had gathered.—PHILLIPS BROOKS.

THE ALTAR CALL

ARTICLE THREE

Stringing the Fish

THERE is nothing so exhilarating to anyone as to be able to lead souls to Christ. The inexpressible joy that arises in the heart as a result of winning someone for Jesus, is far beyond any earthly pleasure. But sad to relate, how few know about it.

There are perhaps thousands of churches, and thousands of ministers who seldom, if ever, see anyone genuinely converted. The preaching is ineffective; it may be scholarly and eloquent, tickling those who have "itching ears," and who want "smooth things" preached to them. But it does not produce conviction, nor action. Men sit under a torrent of words; they are hard-hearted, and they remain hard-hearted.

But there *is a way* to move men, there *is a way* to string the fish. And this should be the constant and earnest aim of every minister who stands between the living and the dead.

THE ALTAR

The old-fashioned altar, or *mourner's bench*, was peculiar to early Methodism, and is now the heritage of all who practice effective soul-saving methods. Modern Methodists are fast discarding it, and but few of the other churches have ever used it. But it is a very essential and effective piece of church furniture, and the churches that do not use it are sadly lacking. The man who has the courage to come to a church altar and "pray through" to salvation, usually gets a good case of religion. His very action separates him from the world, and identifies him with Christians. If he is permitted to "mourn" until he is heartily sorry for his sins, he will not want to go that way again. The mourner's bench is helpful to a substantial Christian experience. There the soul meets God, and God meets the man, and the two strike up an agreement to last forever. Oh, that the mourners' bench were again in vogue in ten thousand of our churches!

THE ALTAR CALL; OR CASTING THE NET

First, preach as Baxter did, "A dying man to dying men."

Preach for results, expect them, go after them, get them.

Do not fall into the habit of using antiquated or stale methods. Keep the devil off your back and from defeating you by lack of originality. Many evangelists and preachers who try for souls have

These articles are taken from a handbook for preachers, "Casting the Net," by the late Rev. C. E. Cornell, one of the most successful soul winners of our church. The book has been out of print for some years, but these messages are so vital we are printing them for the benefit of our younger ministers and those who were not privileged to read the book.

—MANAGING EDITOR.

overworked this timeworn call, "All who are saved and sanctified, *stand up.*" Of course, nearly everyone stands. Then those who are *not* saved and sanctified are asked to stand. Occasionally some do, but more often, if they stand, it is to keep from being embarrassed, rather than because they are *convicted*. Then, many who stand on the first call, do so to avoid becoming conspicuous, or being the targets of an evangelistic exhortation. This call usually blocks the way for anything else, and that is never wise for a fisher of men. If you cannot catch them with one kind of hook and bait, try another. Do not use your *last* hook first, or pave the way for your own defeat.

Never show discouragement. Hold on; be patient, pray for direction, and then try again, and *again, and again.* The writer has won many a hard-fought battle at the critical time of the meeting—the altar call—by everlasting persevering. This is where many "fall down." They fear failure; they fear ridicule; they fear it will become distasteful to some influential member. The audience is dismissed, and the preacher goes home crestfallen and defeated, while if he had held on, and squirmed through, someone would have yielded.

The altar call, in the judgment of the writer, should not be made in a hurry. When you have finished the sermon, which ought to finish on time (long sermons hinder the altar call), take a few minutes to *reason* with your audience. Show them that you are their friend, that you have only their eternal good at heart; that if you ask them to do anything, it is not to embarrass them, but to help them. Make your audience believe that whatever you ask them to do, you desire to make it *easy* for everyone who needs to do so, to get to God and salvation. Then amidst quiet, not confusion, make the hardest proposition, or, perhaps the most definite proposition you can think of. For example, if the spirit of the meeting is such, and your faith measures up, ask those who want to seek for pardon, reclamation or entire sanctification to *deliberately* arise, climb over a seat full of folks, and come to the altar and kneel for prayer. If one starts, usually others will follow, and this action produces conviction on the whole audience. If this should fail of results, you have left ample opportunity for another *brief* exhortation and then ask for *hands for prayer while all heads are bowed.* If time permits, if any should raise their hands, you can usually send someone or go yourself to persuade one or more of these to come to the altar. *Never show impatience, never pout, never scold.* If you do, you knock your sermon on perfect love "that endureth all things," squarely in the head, and you display the fact with emphatic prominence that you are not up to tone in your own experience. A preacher or evangelist must be a splendid sample of what he preaches, at the *test* places of his life.

I will now give you a number of altar calls which can be used with more or less effectiveness.

THE OLD-FASHIONED CALL

Where conviction is deep, and the sermon seems to have taken hold, have the audience stand and sing one of the old invitation hymns like, "I Will Arise and Go to Jesus," or, "Come Ye Sinners, Poor and Needy," or "Just As I Am, Without One Plea." If there is hesitancy, stop the singing and pour in a red-hot exhortation, and then sing again. *Do not let up too soon.*

THE SILENT CALL

Ask all to bow their heads, and then amidst profound silence ask for hands for prayer. Make it clear that you want to help *sinners, backsliders* and *believers*. Repeat these "classes" two or three times. When some have raised their hands, with it perfectly silent, ask them to make their way to the altar. Hold the people to *silence* and *prayer*.

THE STANDING CALL

At the close of the sermon ask the whole congregation to stand. Then when *all* are on their feet, and there is perfect silence, ask those who need salvation to come to the altar. *Persist*, but *never* scold.

THE DECISIVE CALL

If the sermon has gripped the people, and there seems to be general and deep conviction, ask those who want to be converted, reclaimed or sanctified wholly to leave their seats, push their way past a seat full of people, and make their way to the altar. When persons begin to do this from all sections of the auditorium, it produces deep conviction, and God's presence is usually felt. Then after all have come who will, on this hard, definite call, have the congregation to arise, send your workers out into the congregation, and pull in the net, and you will usually string more fish. Hold the congregation, if you can, while two or three verses are being sung.

THE CALL TO MEN

If you have preached on some topic that appeals especially to men, make your call this way: Ask how many men have been converted, and are *now* converted to stand, thus recommending Christ to other men. Then ask those men who desire to be saved to stand with these men. The same test can be applied to the women.

THE INQUIRY ROOM

In some places the inquiry room can be used to advantage. Have this room manned by a corps of intelligent, spiritual Christians, who will get seekers on their knees for prayer. Occasionally both the altar and the inquiry room can be used. In churches where holiness is not stressed as a definite work of grace, the inquiry room can be used to good advantage to help those to God who are timid and easily affected by the noise at the altar. Use any legitimate method that will bring results, but never use a *trick* or anything apparently *deceptive*. If you do, you will suffer in the long run. Be manly, be open, be above board, be sincere, be persistent, be patient. Never break your word to your congregation; always keep it. If you ask persons to hold their hands for prayer, or stand to be prayed

for, always pray before making the final call. Above all things avoid harshness, severity and unwarranted goadings. Jesus was gentle; you cannot afford to be otherwise.

THOROUGH WORK

Many of the great modern revivals are frightfully superficial. Card-signing and hand-shaking do not go deep enough to reach the cancer in many a sinner's breast. The average preacher, as well as his congregation, is afraid of, and mortified over, the tears and sobs and moans of a thoroughly repentant sinner. But the man or woman heart-sick of sin will usually "groan" to get rid of it. *Making it too easy* for those who want salvation is a mistake. Let a seeker *soak*, then he will not soon, if ever, need to soak again.

Avoid passing judgment on a seeker. *Let the Lord tell him when he is through.* "The witness of the Spirit" is not stressed very much these days, yet the Bible plainly says, "The Spirit itself beareth witness with our spirit that we are the children of God" (Romans 8:16). "He that believeth on the Son, hath the witness in himself" (John 5:10). When one has the "witness of the Spirit," or heaven's certificate to his salvation, he will be thoroughly *sure*, thoroughly *satisfied*, and the devil will have a hard job cheating him out of his experience. This is more than signing a card, raising the hand, accepting a church creed, or acquiescing to some portion of scripture, or even "hitting the trail." These all may be used as a means to an end, but anything less than *God certifying to the heart* of the individual is superficial. Urge a seeker to pray and seek until he is thoroughly satisfied.

The above certainly is just as applicable to those who seek for entire sanctification. John Wesley said, "None, therefore, ought to believe that the work is done till there is the added testimony of the *Spirit witnessing his entire sanctification as clearly as his justification.*" Then he gives this beautiful illustration: "Since my last account, many have been sanctified, and several justified. One of the former is William Moore. He was a long time struggling for the blessing; and one night he was resolved not to go to bed without it. He continued wrestling with God for two hours, when he felt a glorious change, and the *Spirit of God witnessing that the work was done.*"

Let it be noted, that a number of modern and popular evangelists rail out against sin, until men and women are deeply stirred, but ignominiously fail to tell these poor, struggling men and women the remedy.

There is but *one cure*; sinners can have their sins forgiven, and believers can have their hearts cleansed from *inbred sin*. *Forgiveness* for the sinner, *entire sanctification* for the believer. *This is the cure for sin.* Why not say so?

AVOID CONFUSING CALLS

We have heard an evangelist put a test so confusing that very few, if any, in the entire congregation knew what he wanted. Do not use too many words, and too much explanation. Be simple, be

plain, be explicit. Word your call two or three times, but each time be short and plain.

RADICAL CALLS

After a scathing sermon on sin or holy living, be careful not to make a call that will unsettle the faith of those who are conscientious and not quick and clear in making distinctions. It is not your business to *destroy faith*, but to *fan and build up the faith* one may have. We have known holy people to become unsettled under an extravagant sermon and an extravagant call, till they found themselves in dense darkness, and it was weeks before they found their way and became settled. Those evangelists who make such calls, with few exceptions, are

seriously deficient themselves. There is no scriptural warrant for any such "tests," and a wise leader will avoid them.

MIXED CALLS

Do not get your calls mixed. If you have preached the most of your sermon on holiness as a second definite work of grace, make your call to those who ought to seek this grace. If you have preached the sermon to sinners, make your call to sinners. Do not preach to sinners, and then make your call first to believers, but follow the order of your preaching. This is logical and reasonable. Yet many are not careful to follow in the order of their sermon, and there is confusion, and more often defeat.

HOW TO PREACH THE WORD

Article Three

E. E. Wordsworth

THE minister must preach biblical truth. The preacher's theme and inspiration must be drawn from the Bible. His commission is to "preach the word." When Christ commissioned His first ministers of the glorious gospel He told them to "Go and teach all nations, baptizing [disciple all nations, Wesley] them in the name of the Father, and of the Son, and of the Holy Ghost," and then He added this limitation: "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20). This Christ designed as the method of preaching to be followed by all their successors "to the end of the world."

The ministers of this dispensation correspond to the prophets of the Old Testament days. They are sometimes called prophets in the New Testament times. The Hebrew verb for "prophecy" means "to bubble forth as a fountain," and the prophet of old was a man who was so filled with the Word of the Lord that truth poured forth from his heart and lips irresistibly. He spoke under the supernatural influence and interpreted the will of God. He enforced the divine law and requirements. There was a potency and power about his message. The prophets felt their responsibility to God alone and they faithfully declared His message. "Thou shalt speak *my words* unto them, whether they will hear, or whether they will forbear." And, to "preach the word" is today a mandate from Him who calls men to the sacred office of the ministry. The times urgently demand rugged preaching. A fickle, time-serving ministry cannot meet the pressing claims of our day. We dare not compromise our message.

Whenever the Bible and its teaching have been duly and properly exalted in the pulpits of the Christian Church throughout the centuries, the church has been exalted as an evangelizing, regenerating and sanctifying power among the nations. But when the Word of the living God has been given a secondary relation, and its claims and authority disregarded, the church has declined in spirituality,

lost its power to win and save men, and society has degenerated by its neglect. Priestcraft and pagan superstition have taken the place of didactic instruction and spiritual worship, and the leaven of moral corruption has infected both clergy and laity, rendering them both alike obnoxious and offensive to a holy God. The preaching of the pure Word of God is always the grand conservator of the church's purity and power. All true reformations, triumphs and Christian revivals are traceable to the faithful proclamation of divine truth. God has ordained it and men cannot ignore this divine appointment without introducing confusion, error and every evil and flagrant sin. The church becomes secularized, commercialized, and sinister influences dominate its activities. It is then imperative that sermons have scriptural truth for their substance. For a preacher to leave the realm of biblical doctrines, principles and themes, and descant on topics that are foreign to the original design of preaching, is most certainly a grievous degradation of his sacred office, and an unpardonable imposition on his auditors. Every sermon must breathe deeply and fully of the biblical spirit. "To the law and to the testimony: if they speak not according to this word, it is because there is *no light* in them" (Hebrew, "no morning") (Isa. 8:20). They have mental midnight with no silvery moon or shining stars, or heavenly galaxies.

Preaching should be with authority. It was said of the Master, the model Preacher, "He taught with authority, and not as the scribes." The scribes were satisfied with telling what the Jewish rabbis taught in their synagogues and traditionalism, but there was a dignity and majesty peculiar to Christ as the great Lawgiver, and He spoke in the power of the Holy Ghost. It was filled with life and energy. The preacher must not mince matters. This will diminish the strength of his message and devitalize his preaching. His sermons will look like a denuded tree in winter time in the northern states.

An apologetic ministry is sickly, effeminate, and without robust quality. It walks with crutches. But while the minister must preach authoritatively he must not be rude and discourteous. We have seen pulpit brazenness that was as far from the spirit of the Master as the North Pole is from the South. It was driving rather than drawing. It was repelling instead of winsome. It savored of exacting law and rigid personal standards and was utterly void of scriptural basis. This is unwholesome. You cannot catch fish by throwing rocks.

But the voice of the preacher must be clarion and purposeful like a John the Baptist. Preach the great doctrines of repentance, confession of sin, restitution, regeneration, adoption, justification, sanctification, prayer, faith, atonement, heaven, hell, judgment. Preach them with power. Preach them without fear or favor. Insist upon the high standards of the revealed Word of God. Be as sure of your message as Jonah in the city of Nineveh, or Paul on his missionary tours, or Wesley in his field preaching, or Whitefield on the Boston Commons.

The preacher must preach Christ and His gospel. Says Dr. Oscar L. Joseph, "This gospel of Jesus Christ is not a declaration of propositions, but the proclamation of a living person of exceptional power

and incomparable grace." Paul said, "I determined not to know anything among you, save Jesus Christ, and him crucified." Not baptism (1 Cor. 1:17). This to Paul was not basic and primary. Preaching the gospel was to him the principal thing. He waived all other knowledge that he might preach Christ and Him crucified. Spurgeon said, "My brethren, preach Christ, always and evermore. He is the whole gospel. His person, offices and work must be our one great, all-comprehending theme. We are not called to proclaim philosophy and metaphysics, but the simple gospel. Man's fall, his need of a new birth, forgiveness through an atonement, and salvation as the result of faith, these are our battleax and weapons of war. We have enough to do to learn and teach these great truths, and accursed be that learning which shall divert us from our mission, or that wilful ignorance which shall cripple us in its pursuit. Salvation is a theme for which I would fain enlist every holy tongue. I am greedy after witnesses for the glorious gospel of the blessed God. Speculations and conjectures are but mere bones for dogs; while men are dying and hell is filling, it seems to me the veriest drivel to be muttering about Armageddon, etc. Blessed is that ministry of which Christ is all." With Baxter, let us "Preach as a dying man to dying men."

Studying Under Difficult Circumstances

O. A. Singleton

IN 2 Timothy 2:15, we read, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Again Paul said in his writings to Mark and Timothy, "When thou comest, bring the books, but especially the parchments." It seems then that even this inspired apostle, although the best educated of his day, regarded books and parchments as essential to his highest usefulness and noblest ministry. In the same spirit he wrote to his beloved Timothy to "give attendance to reading . . . to doctrine" (1 Tim. 4:13). Dr. W. T. Hogg said, "Baxter was one of the holiest of all men, yet he was an indefatigable student, a profound scholar, a voluminous writer. He bequeathed to the church a larger amount of literature, as the product of his own labor, than any other English divine. His early education was neglected, and he never received a collegiate training; yet he was one of the holiest divines, he became versed in the pagan theologies and philosophies, he acquainted himself with the speculations of the early fathers; he mastered the scholastic literature of the middle ages, and successfully applied his mind to the conquest of the most subtle metaphysics. Yet in all his study and literature work his ministerial duties were not neglected and his spirituality suffered no declension. On the other hand his literary pursuits ministered to his advancement in holiness and to

his ministerial efficiency." And so will it be with every minister who pursues his studies with the right aim and in the right spirit.

We have mentioned Baxter. We think of William Carey, the English cobbler, who probably never darkened a college door in England. He was for the most part self-educated, after having acquired the rudiments of common school. He worked as a shoemaker until he was twenty-eight years old, preached on Sunday for ten pounds a year; but read and studied, read and studied! He was called "a miserable enthusiast" by the chairman of a convention of ministers for suggesting as a subject for discussion, "Is it not our duty to evangelize the heathen nations?" He was the subject of ridicule by the educated clergy of his day, but he persevered. In his thirty-third year he landed in India, November 7, 1793, the first modern English missionary! But he became the most learned scholar and Bible translator of all the missionaries of Christian history. He labored on eleven grammars, and the translation of the Bible into thirty-six languages of India, and became a prince among the scholars of the ages. When complimented about it in his old age he said, "There is nothing remarkable about it; it has only required perseverance. I have no genius, but I can plod. I can persevere in any definite pursuit. To this I owe everything." Then there was Charles Spurgeon who had an academy course

but never went to college. Yet few, if any, English clergymen ever sent more material to the press, or were so much read, or so often quoted. No man of Christian history ever preached to so many people on one spot of ground as he. But his own private study was his only university, and his professors were the books he read.

Leisure is not necessary. Many have allowed themselves to fall into the mistaken notion that only persons of leisure can become good Bible students. This is a most unfortunate error. The fact is that some of the ablest Bible students of the past have been men and women whose occupations demanded the closest and most constant application to the daily task. The farmer whose hours of toil are long, the house mother busied with many cares, the mechanic or bookkeeper tied to a machine or desk may become an animated commentary, capable of the exposition of the Bible truth such as many pastors might well envy. It can be done through the systematic use of fragments of time. No man or woman in our day need be, or ought to be, a slave to his daily task. Some few moments of time from the busiest day may be claimed for the study of God's Word. The essential thing is that a small amount of time be wisely used in a systematic manner. Let the preacher make this a matter of conscience, saying to himself, I ought to be a capable student of God's Word. Let him then find a proper method, and religiously apply himself to its use and in time he will show himself approved, a workman unto God rightly dividing the word of truth. Pastoral calling does not make up for the books we ought to read. A preacher with a lazy mind will do anything rather than to get down to mental exercise. The preacher who does not study will soon go to the shelf, the listeners soon discover when we put our minds to bed. Any preacher should average reading a book a week. Longfellow said, "The lazy preacher is like the man who dallies with his thoughts and with all things, and wasted his strength in trifles; like the lazy sea that plays with the pebbles on its beach, but under the inspiration of the wind might lift great navies on its outstretched palms, and toss them into the air as playthings."

Some great teachers tell us that the early morning hours are the best times for study, this we will not criticize, but when impossible to study in the morning, we can study at night. It is true that the calculator needs the morning hours when his mind is clear, this matter has to do with figures. But the preacher is considered a meditator, he can at the late hours of night when all his household is fast asleep, go out into the deep of meditation and dig gold from the mines that the lazy preachers know not of, and store it for future work. To sit and daydream and wish you had come from a better looking family, or your background would have been better, or you could have been born in some other part of the country—you could have made it. Oh, no! That is not it! If you have sand in your gizzard and a determina-

tion to fill your mind with good things that will be helpful in your ministry, you can make it regardless of circumstances. The holiest men of the Christian Church have been the most studious men. Luther, Calvin, Augustine, Baxter, John Wesley, Spurgeon, Fletcher, Jonathan Edwards, Doctor Bresee and many other noted men have been men of profound learning.

Every preacher should strive to be a student—we may not have the opportunities that some have, may never be a college graduate—but we can be a student by redeeming the time. In Webbs school in Tennessee a nineteen-year-old boy was known as mutton head, and could read only in the third reader. One day he awoke and said, "I can study and I will." At twenty-six he could read Greek and speak it; today he is classed as a great preacher and famous author.

If we will put forth an effort, study and use the fragments of time we have, we can succeed. I have tried that very thing. I shall set forth to do the great task that I have been called upon to do. That is to add to this paper my own experience of studying under difficult circumstances. I submit this with all humility and sincerity, trusting it to help some other young preacher who may be called of God and needs just such encouragement. This is my own experience:

At the age of twenty-seven I was a railroad man, in the train service, seldom ever attended any church. One April evening in the year 1922, I was on my way home from a picture show when I was attracted by some people on the street corner singing and testifying. I went home and was saved that night and God called me to preach. I was one of those unfortunate—or fortunate—boys who had had to work to help raise a large family, as my father was injured in an accident when I was but a small boy, and was not able to give proper support to our family. Of course it was up to me to work and help support them, and this hindered me from getting an education. At the age of twenty-seven my faculties were somewhat rusty; but I believed those whom God called He would qualify—that is, if He could get the co-operation of the person called. I started in to co-operate.

First I went to the city and bought a Bible. I think I paid ninety-eight cents for it; but it was too deep for me. A few days later I went down to the Methodist Book Concern and purchased a book called, "Story of the Bible." I would study the stories in this book and then on Sundays when I would supply for the Methodist preachers in little country towns near Cincinnati, I would relate the stories and God honored my efforts.

But I used far too much slang and butchered the king's English quite frequently. With a desire to learn I searched all the magazines and books I could get hold of, to see if there was any plan offered whereby I might improve my English. I did find a book advertised called, "Grammar Made Easy," by Marvin Dana. I found help here until I could go farther. I had not completed my com-

mon school education at this time. I found a school in Cincinnati where I could attend at night and finish my common school. This school was about nine miles from my home. I went downtown and signed up to go to Blooms School at night. I was married at the time and had two children, had to work in the steel mill from eight to ten hours a day to support my family. I preached on Sunday, and worked with big, rough men in the steel mill through the week, and then went to school at night and worked problems on the blackboard with little boys in knee trousers. I finished my common school, graduated from the eighth grade—this was a great epoch in my life. Then I started to Woodward High School in Cincinnati at night. I was on the same job in the steel mill working from eight to twelve hours a day and preaching two and three times each Sunday.

Just when I thought I might go to some college my wife was suddenly taken ill and rushed to a hospital and underwent two very serious operations within three months. Then they sent me to a hospital and doctors' bills amounted to around seven hundred dollars. Many a day I worked while my wife was in the hospital at the point of death. I would visit her one evening and go to school the next. In the meantime I made it a rule to take with me almost every morning a verse or two of Scripture written out on a little piece of paper, and at spare times I would memorize it. This helped me in a little while to be able to quote a number of chapters from the Bible.

One evening I was near the Church of the Nazarene, and while almost a block away, I heard them singing, "Face to Face." God seemed to say to me, "This is your church." I went in and asked the preacher to let me take membership and he accepted me. Then I went to Rev. Charles A. Gibson, the Superintendent of the Ohio District, and asked for some work in the Church of the Nazarene. He told me he was glad to meet me and said, "I can send you to Mt. Washington to hold a meeting, providing you can secure a building. There is no church, no members, but you can go there if you wish."

I gladly accepted and in a few weeks we had a church organized. I kept on working in the factory, going to school at night, and preached and built a basement church. Then we organized another church in New Richmond, Ohio. I would preach at both services on Sunday. Now I was preaching three times on Sunday, driving an old Model T Ford every Sunday from seventy to 150 miles, going to high school at night, and working in the steel mill during the day. Then at spare time I set to work on the Course of Study that the church gives. The load got heavy and I was sorely tempted.

After prayer late one night in my room, all alone, I sat in deep meditation. I thought if I had the chance some have had I could have made it. Had I been the son of William Jennings Bryan, or of our good Doctor Bresee, or our own Doctors Chapman,

Williams, Goodwin, Reynolds, or some man who had a great influence, or a great library, or had I been the son of Rev. Charles A. Gibson, and have him read the greatest of books to me in the most interesting manner, I could have made it. I craved knowledge, but in our home there were very few books and I became discouraged. I went down to the library and got a book, "The Life of Abraham Lincoln." When I had read Abraham Lincoln's life story, telling how he went from a woodchopper to the highest office in the United States, I took courage and thought if a man can make it to the highest office from the lowest, surely I can improve some. I had been many times where Abraham Lincoln was raised, had tramped over the same old ground, and had seen the old cabin, his old home and playground. I used to look at the old stumps around his old home place and wonder if Mr. Lincoln felled this or that tree. Somehow after reading that life story I took new courage and believed I could at least improve by persevering.

Then I read how a little ragged Scotland boy, who had been working fourteen hours a day in an old cotton mill, had ambition and found an old ex-schoolteacher who helped him to study. Later he lived a useful life, and died on his knees in Africa. Two black men carried his body fifteen hundred miles, took it to England; there Livingstone was buried in Westminster Abbey, where England buries her great. We can succeed if we will.

I picked up courage, went on and finished my high school, and took the four-year course as given by the church. Then I moved to Richmond, Ky., where I expected to get a degree from college while pastoring in Richmond. I went to the college and took a full course, and enjoyed it much. But in a little while, with the responsibilities of the church I was compelled to give it up. I gave up my college work but I have read loads of books since that time, and I expect to keep on.

That boy, Wellington, was called a dunce at school. He showed no talent, and was called slow, dull and idle; but he worked and studied, and at forty-six had defeated Napoleon. My friend, do not wait until you have a greater opportunity, do not daydream and think that some day you will be settled and have a better chance to study. Start now; the longer you wait the harder it will be. There is no man but what can study if he will. If we cannot read Shakespeare, we can start with the Story Bible, and "Grammar Made Easy" and climb step by step. Some people spend more time planning how they are going to get their education than they do in study.

The young preacher will fail who sits and sleeps while the libraries are filled with free books that can be had for the asking. I shall never forget the time when I was sitting in high school in Cincinnati, in a General Science class, by the side of a boy who was the son of a noted physician in that city. The teacher was asking questions, and I was trying to grasp everything I could. This big overgrown doctor's boy was slumped down asleep by my

side. Just then the teacher said, "Mr. Singleton, we are studying energy today; that is, the two kinds of energy, potential and kinetic. I want you to tell us what potential energy is (which means, as you know, existing in possibility, not in reality)." I pointed to that sleeping doctor's son and said, "Teacher, here is an example of stored energy." It is useless to tell you what happened; but my grade was 98 that day.

*There are thousands to tell us it cannot be done,
There are thousands to prophesy failure,
There are thousands to point out to you, one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Take off your coat and go to it;
And begin to sing as you tackle the thing,
That cannot be done, and you'll do it!*

Why Some Evangelists Succeed and Others Fail

BY AN EVANGELIST

THE evangelist is working in the field of persuasion. His desire is to secure action. His results will depend upon his ability to use motives in his sermons, which will prompt action in the hearer. If motives are left out he may employ both instruction and emotions, yet fail to secure satisfactory action. If motives are rightly employed in the sermon the evangelist may with certainty expect action in the form of seekers at his altars. Without exception the evangelist who fails to rightly use motives will fail to secure the desired number of seekers, likewise the preacher who rightly uses motives is sure of success in securing seekers.

I attended a campmeeting where two godly college trained men were the evangelistic workers, both had had many years of experience. Yet in preaching to the same crowds, one was able to secure many seekers every night under his ministry while the other secured none or few. An analysis of their sermons revealed that one was using motives in his sermons and the other was not using motives, his sermons were masterpieces which conveyed only instruction.

I attended a church revival effort where the pastor had secured a very strong musical team to hold the revival. The crowds were large but the seekers few. At the close the pastor said to me with a sigh, "I had hoped that with the music and the crowds, we would have a revival." An analysis of the sermons preached revealed that motives were left out. The sermons were instructive and emotional and were preached in a passion of emotion, yet it was a case of fishing with no hook on the end of the line. Motives must be used if souls would be persuaded to act. The evangelist who fails to secure seekers may succeed if he will master the use of motives and rightly use them in his revival sermons.

Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER SIX

DEAR ANN:

In all my previous letters I have tried to give you some general idea of "what it takes" in the way of personal attitude, personal devotion and personal sacrifice to fill the place of a minister's wife and I do not believe you have felt that the price was too great to pay. But there is another "price" that as yet you have not been called upon to consider very seriously but which, in the years to come may cause you more concern than any strictly personal cost could possibly do. That, my dear, is what it will cost your children for you and your preacher husband to obey God. Let me hasten to assure you that it is my firm belief, however, that the assets of being the son or daughter of a minister outweigh the liabilities. But it is of no use to deny that there are heavy liabilities and they often will come to overshadow the assets, especially in the minds of the children themselves.

So I feel that even though your Junior is little more than a baby, it is not too soon for you to start considering some of the problems that are bound to arise as he grows up. Now do not be alarmed Ann, I am not going to offer you a treatise on "How to Bring up Children." I might have done that fifteen or twenty years ago. Somehow I seem to have forgotten all the wonderful theories I had then. Having had a little experience in child rearing and having observed the experiences of others I have become rather diffident about giving advice along that line. But there are a few simple things that my own experiences have taught me and some other things that I have learned from the experiences of other people that have to do with the distinctive and peculiar problems that are common to ministers' homes where there are children growing up. And I feel that it may make your path and that of your children a bit easier if I share with you the little knowledge I have gained.

Now, in the first place, you and I know that a minister's child is just like any other child and that is what the minister's child thinks too, until one day when a playmate assumes a virtuous air and exclaims, "Oh, you mustn't do that, you are the minister's son!" And then the trouble begins. When that happens to Junior the first time, it will take all the ingenuity you possess to convince him that being a minister's child is not a positive calamity.

It is most unfortunate that there is a double standard in the minds of the laity, one for preachers' children and another for their own. But the fact remains and must be reckoned with. One of the greatest trials you will have, Ann, is being obliged to make allowances for the children of other people who will not make those same allowances

for your children. But the only thing to do is to face the issue and help the children to face it sensibly and courageously.

While Junior is still quite young it might help to fortify him for what is coming to tell him stories about the Old Testament priesthood and the rules that regulated their living and that of their children because God depended on the priestly families to do a very special work that even their children had a part in. It would do no harm to point out that along with the obligations there were special privileges also. It might appeal to the heroic and romantic in child nature to make a somewhat far-fetched analogy between the lot of the minister's child and that of the child in a royal family. Everyone knows that princes and princesses have to live quite different lives from that of other boys and girls in certain respects and have to have special training for future responsibilities and honors that will be theirs. Of course this analogy might be carried too far in a childish imagination and produce a disgusting little prig. That is why I say it will take real ingenuity to deal with the situation.

Then, too, as our children grow older we face the problem of explaining why some people who "profess everything" allow their children to do things and even do things themselves that our children have been taught to regard as wrong or at least questionable. Now this is a hard spot and children are very exacting and literal. But this is a place where I believe our own fidelity to our convictions, in the face of the seeming laxity of those around us, will speak louder than any arguments we might advance. If, too, while we keep a generous margin in our own conduct between the allowable and the expedient, we nevertheless show a sweet spirit of charity for others who do not share our scruples, that will help our children to keep their poise in the face of the seeming inconsistencies they observe in others. I am afraid it is at this point that some ministers' sons and daughters have become disgusted, disillusioned and cynical. And I fear that their parents have not been altogether blameless for this condition of things. While they have endeavored to instil high ideals and solemn convictions into the minds of their children they may have failed to explain the difference between the essential and the nonessential and to discriminate between what may be actually lawful and what is expedient and for the glory of God.

As I said before, children are very literal and exacting and unless properly taught will measure others by their own light. It is thus that I fear many sons and daughters of godly parents have lost faith in people and then their faith in God and literally gone to the devil. It goes without saying that we must instil into the minds and characters of our children the truest principles, the most firm convictions and the best ethics that we ourselves possess but we must be fair and tell them that good people do not always see eye to eye about some things and that early training and background account for many seeming discrepancies between what

people profess and what they seem to be. "What is that to thee? Follow thou me," is a good rule to teach our children as well as a guide for our own conduct. If we get our children to see that while conscience may not be an infallible guide, it is never safe to violate the best moral judgment one is capable of, and then see to it ourselves that their judgment is well developed, I think we will have little cause for worry about the final outcome.

Now in dealing with the problem of "forbidden things" especially when children are small, I have applied a method that is quite helpful. I call it substitution. It quite effectively takes the sting out of a necessary prohibition to say, "I am sorry to have to say 'no, you cannot do that,' but I have planned something that I think you would like to do instead." You see, that quite nullifies the idea that one is trying to take the joy out of life. I will admit that it takes some forethought and even sacrifice of time and money to follow this procedure, but it pays quite satisfactory dividends.

Another thing that often makes ministers' children resentful and even rebellious is the fact that just as the family get nicely settled somewhere and has made friendships and pleasant associations in church and at school, they have to move somewhere else and there is a sudden ruthless severing of happy relationships and the unpleasant experience of facing a strange community and a strange school with perhaps fewer advantages and poorer scholastic opportunities. Here comes the necessity of being able to point out the assets that balance the liabilities. I was talking to my own daughter about this very thing, just recently. She, of course, dreads the time when she must part with the friends she has made in our present location. But I had only to recall to her mind the fact that when we came here, she did not want to leave where we were before and found the experience very painful at first but very happy later. She soon admitted that there are compensations after all in being obliged to live in different places. Not the least of these is the development of one's own personality that comes from being obliged to make advantages and revamp one's viewpoint upon meeting new situations and learning the "strange" ways of new people.

It is a well known fact that in spite of being compelled to attend school in many different places, the children of missionaries in particular and ministers in general, rank higher scholastically than the children of lawyers, doctors or other professional people. I have no doubt that one reason for this is the broadening effect of a more or less itinerant life. Another advantage that I hinted at in my last letter, Ann, is contact and even intimate acquaintance with great and good people who are often entertained in the minister's humble home. It means much to children to have these associations. The conversations and the prayers of godly men and women are bound to have a wholesome effect upon our children. It is up to us to help our children to see these many privileges that are theirs over against the disadvantages that they deplore.

As I have already inferred, our own attitude toward trials, inconveniences and even hardships will be reflected in our children. This reminds me too of the fact that our attitude toward people who dislike and oppose the preacher will have its effect on our children also. As they grow up and mingle with others, no matter how careful we may be about our conversation before them, they are bound to learn something of this unpleasant business. Then is the time to get out the Old Book and read to them Hebrews 12:1-4, and to tell them of Paul's sufferings from false brethren and even how God stood by Moses when his own brother and sister made out a case against him. Above all we must let them feel in our own spirits that "None of these things move us." Let them sense our own faith in God and courage for the future and a forgiving spirit on our part toward those who oppose themselves. If we do this they will not be in any great danger of being embittered as they surely will be if we assume that unbecoming air of martyrdom which you already have discovered that I abhor.

There is a very significant and encouraging fact that I have observed of late. That is that quite a few sons and daughters of Nazarene ministers and missionaries are entering the ministry or following their parents to the mission field. Of course I do not think all ministers' children should enter the ministry, but it surely speaks well for the influence of those parents. It must be that they have been able to convey to their children that it is immensely worth while to be a laborer in God's harvest field in spite of all the liabilities involved and sacrifices required. I am sure it did not just happen.

I am so glad, Ann, that you are not allowing the good people of your church to spoil Junior. I heard a lady remark once, that the laity sometimes spoil the preacher's children and then criticize them later. The "limelight" is not good for little children. For that reason, I would almost rather have my child seem a little backward than to be too precocious even religiously and attract too much attention by "cute" testimonies and remarkable prayers in public. I do believe though that when our children show evidence of a real work of grace in their hearts they should be encouraged to take an active part in the church services and even be given some responsibility in church work. As I have said before, a sense of responsibility is a great incentive to stability and spirituality. Just last Sunday I saw this demonstrated in my own family. Our young daughter was asked to substitute for an absent Sunday school teacher. She came home all enthused and said she would love to teach a class of little girls like that all the time. And then came the illuminating remark that it would certainly make her check up on her own life and be very careful what she did if she had a group like that under her charge. It certainly gave me food for thought. You see I am still learning "how to bring up children" and I am sure I have much to learn yet. But if out of my meager experience I have been able to give you any helpful hints I am very glad.

Hoping that Junior and any brothers and sisters he may have will grow up to really appreciate the fact that they were reared in a minister's home, I remain, as ever

Your loving friend,

HOPE VINCENT.

P.S. I am enclosing some verses that I think you will appreciate as much as I did when I first read them.—H. V.

THE PREACHER'S WIFE

A preacher's wife to be ideal
Must be a woman who is real;
Not too large and not too small,
Not too short and not too tall;
Her face and form must be just fair,
She must not be at all too rare;
In dress she must be very sane,
And yet not altogether plain.

Her house must be in perfect grace,
With everything in proper place;
Her family not too large or small,
'Tis wrong to have no child at all;
But six or eight would never do,
'Tis just as bad to have too few;
Her children—precious darling things,
Must each one have at least two wings.

She must lead in all women's work,
And from no task can ever shirk;
To the children's work, she's always true,
Although to her no pay is due.
Oh! the wedding fees are hers, perhaps,
If her husband's memory doesn't lapse;
But if her husband gives her all
Her salary—alas!—'twill be quite small.

If God in heaven has prepared a place
Above the average for the race,
A mansion built in heaven's center
Into which none else can ever enter,
It is for the devoted preacher's wife,
When she is done with this world's strife—
A place of quiet, helpful rest,
In a mansion that's the very best.

—Sent by MRS. T. A. PFUND, Iowa.

In the winning of souls the qualities of the heart are more important than the qualities of the head. Men and women are not won to a saving knowledge of Christ by argument or controversy. They are won only by prayer and love. In order to bring our friends to Christ, therefore, we do not have to be learned or eloquent. To be so is not possible to everyone. But the qualities that are necessary are those every Christian can and should possess—love for God and man, knowledge of the Word, zeal for the cause of Christ, patience and tact. If we are lacking in any of these, let us seek the help of God's Holy Spirit in whatever may be needful the better to fit us to be "fishers of men."—Editorial Note in *Christian Observer*.

GENERAL CHURCH PROGRAM

Stewardship

C. WARREN JONES

A Stewardship Challenge

Henry B. Wallin

THE final words of the Prophet Malachi, before a silence of four centuries, ring with genuine challenge, namely, "Bring ye all the tithe into the *storehouse*, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for you shall be a delightsome land, saith the Lord of hosts."

The late Horace Greeley said, "Only one more revival is needed, namely, a revival of the tithe." This statement, issued by one who was familiar with history of the Christian Church, is worthy of our consideration. If the Church of Jesus Christ is to meet successfully the increased responsibilities made possible by the opening of the doors of the world she must give thoughtful consideration to Christian stewardship.

Let us turn the pages of history in an honest search for the reason why the subject received such a large place in the economy of the civilization of the past. In this study we find that tithing was not practiced by the Jews alone, but antedating Moses every form of religion rested its financial obligation upon the tithe. The Phœnicians, the Carthaginians, the Arabians, the Palasgians, the Egyptians and every other nation whose history is known paid tithe. Historians and writers such as Aristophones, Herodotus and Pliny give certain testimony to this observance. It was a custom universally practiced. Prejudice, however, should not arise because it was practiced by a heathen people to support idolatrous worship. May we search for the source from which tithing forced itself into all religious systems. This being found we shall be able to determine the nature and value of the authority upon which it rests. Of this we are sure, the tithing system was born in one great mind out of which grew the faith and practice of the centuries. It is irrational to assume that this great mind was God? The skies of sacred history are clear and the voice is certain. Tradition surrenders to revelation and tithing is enacted in a positive law. In Leviticus, chapter twenty-seven, it is written, "All the tithe of the

land, whether of the seed of the land, or of the fruit of the tree is the Lord's; and concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." This is distinctly the Lord's tithe and is basic to any divinely ordered system of finance. The Book of Deuteronomy presents a second tithe in chapter fourteen which was for festival purposes. The Lord's tithe was given to the Levite, a tenth of which he in turn gave to the priest, while the second tithe was to be used by the givers. A special tithe also was given for the poor every third year. We now concern ourselves, however, with the fundamental tithe which was the Lord's tithe. All the other tithes were enactments of Jewish law and passed with the fulfillment of the law. The temporal had its rise in Moses and its ending in Christ; while the fundamental antedated Moses, reaching back to Adam and sweeping across the centuries, becomes inseparable from the constitution of the church.

Four hundred years before the Exodus Abram met Melchizedek, priest of the most high God, in the King's dale, and gave him tithes of all, and Melchizedek blessed Abram. There are three salient facts brought out in this incident which must not be overlooked. *First*, Melchizedek was a priest of God. *Second*, Abram gave tithes to God's priest. *Third*, This high priest of God gave Abram a blessing. One hundred and fifty years afterward Jacob, sad-hearted and awed by a sense of the presence of God and of religious responsibility, heard the voice of God saying, "I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave until I have done to thee what I have spoken to thee of." Jacob's reply was "Since [not if] God will be with me and keep me in the way that I go, and will give me bread to eat, and raiment to put on so that I come again to my Father's house in peace, then shall the Lord be my God and I will surely give the tenth unto thee."

The conclusion is that sacred history establishes the fact that tithing was before Moses, that it was written into the law, and that it is the only financial system upon which God has ever placed his stamp of approval. It was anti-Judaistic and was not annulled when the dispensation of Moses ended in Christ; because the passing of the temporal cannot affect the stability of the permanent.

The writings of the New Testament indicate quite clearly that Christ himself was a tither. He said, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Van Rank says this was the greatest statement that ever fell from the lips of Christ. This indicates God's respect for both the church and the state.

Again, He said, "Ye pay tithe of mint, anise and cummin, and have omitted the weightier matters of law, judgment, mercy and faith; *These ye ought to have done* and not to leave *the other undone*." Christ who respected law and order, could not be a violator of law, either civil or moral. Therefore tithing was the practice of the patriarchal age, the custom of the pagan peoples, was incorporated into Levitical law, urged by God's holy prophets, and kept and approved by our Lord.

CHURCH PUBLICITY

U. E. Harding

SOMEONE has said, "The newspaper is the best means of advertising the church." Make friends of the editors of your city papers. Read the editorial of your paper and if the editor says something you like, write him a good letter, tell him you like his article and his drive. He will appreciate it. You know from experience as a preacher, he gets enough kicks from the other side, you serve the cakes. Call him by phone, tell him of his editorial on a certain matter. Drop in and see him, form his acquaintance, he usually thinks when one comes to see him he wants a favor.

If there is some news in your community, accident, death, fire, wedding, birth, social event, call your paper. Someone may have reported it before you did, but he will be grateful and you will soon have him as your friend.

If you have a camera, snap a picture and take down. Write your announcements on one-half sheet of typewriting paper, plenty of room at top and bottom of page and plenty of margin. Always double space, use typewriter if possible. Always watch spelling and do not be careless about giving names and initials, look them up. Be prompt with your articles and appointments; ahead of time. Newspaper men say, "Preachers are seldom on time." Never use a carbon copy, in any case.

If it is a news item do not write the headline, just the story. Their headline writers are the highest salaried folks.

Always give the name of the church, the location, date and hour of services. You may think folks know your church location, but there are many churches and when you inquire where a certain church is located, remember there are many who cannot tell where the courthouse or post-office is.

Never say of your evangelist, he is a great preacher, that is your opinion, or, he is a most interesting speaker. That is not news. Such comment should read according to the pastor, giving your name, you have often noticed the paper has supplied this rather than discard your story. Do not say great crowd, you may not have a large building, stick with facts.

Same can be said as to the singer, do not say he has a wonderful voice, just say he is a tenor, or, she has a contralto voice. Never say, you are in-

vited, all welcome or come and hear him. That places the paper in the position of inviting folks to your church. Unless of course your article is a display ad, in that case, you can say what you like.

As soon as you arrive on your new appointment, call on your editors among your first contacts, even before you get your goods unloaded. Better still, if you know the editors on the charge you are leaving, have them to pass the word on to the paper where you are going and give you a recommendation to the paper.

If you are in a large city and dealing with a metropolitan paper, they do not use cuts and in most cases will not accept mats. Either provide them with a photograph or have an appointment with the paper.

Take your guest speaker or singer down for a picture. Never argue with a newspaper man over cuts, they have many presented to them. If you are in a small city they may be able to use mats or cuts, but try always to stick to single column. If you have them made, newspapers cannot use more than an eighty-five screen. Fine screen half-tones will not work on newspapers.

I remember in one of my pastorates, a group of us went fishing, had a fine day of it; when we returned home I went to the city editor with a story of this preachers' picnic party and presented him with a large fish. This little friendly act made him a lasting friend of mine. I have even had front page stories in that paper, of a city of a hundred and fifty thousand population.

N. Y. P. S.

S. T. Ludwig

ADVENTURES IN PERSONAL SERVICE

THERE is nothing more necessary to our young people today than a revitalizing of our Christian faith. This comes first by a definite commitment of one's loyalties to Christ, the Savior of the world. This results in a changed life which brings the individual into favor and standing with God in initial salvation. This then, is the step in the direction of a second experience, which will be brought about by a definite consecration and faith in the atoning blood of Christ. This results in what is termed full salvation or the experience of entire sanctification.

But after these two experiences of grace—what then? This leads us to a second important factor in the religious life of young people—that of finding definite areas of service within which they may give of themselves to Christ and the church.

The General N.Y.P.S. Council has made plans for the continuation of the "Personal Solicitation" campaign during the rest of the quadrennium. We believe this presents an avenue of opportunity which will enlist the active service of Christian youth everywhere. It will present a challenge to any local N.Y.P.S., but we believe that challenge will be met by heroic and consecrated action. This cam-

paign does not need to be confined to the N.Y.P.S. alone, but the young people may furnish the man power for a church-wide survey if so desired. Certainly every prospect contacted during the solicitation which may be for other auxiliary organizations of the church, will be gladly submitted to those in charge of these departments. The object of the campaign is not only to *contact* young people, but to *win* them to Christ.

Information for the campaign is available to every pastor, free of charge. If you are interested, write the General N.Y.P.S. office at Headquarters and we will mail you a sample packet. Your encouragement of this campaign in your N.Y.P.S. will be greatly appreciated. The MONTH OF OCTOBER will be set aside as the time when this matter will be particularly stressed. This is not a spasmodic effort but a long-time program. We follow the slogan: PRAY—GO—WIN.

Every Member Evangelism

E. E. Taylor

PART THREE

OUR third point, What are some of the things we can do to give our laity better vision of their responsibility for soul winning, and enlist them more fully in a great forward movement of Every Member Evangelism?

I

We evangelists and pastors must get a better vision ourselves. It is a true saying, "Like priest, like people." Our people have not had the vision for every member evangelism for the reason that we as leaders have not had the vision. To make myself clear, may I refer to my own experience? It took the superintendent of the Sunday school where I last served as pastor to wake me up. And yet as a salesman and as manager of Prohibition campaigns, I had learned somewhat the value of personal work, and some of the essentials of success. In every pastorate, since entering the ministry twenty-one years ago, I tried to enlist my laity for personal work, and while I had some success, I came far short of my goal. In the last pastorate, where a larger percentage of the laity responded to the personal work program, we had more seekers at our altar in the regular services, most gracious revivals, and the Sunday school enrolment and church membership both doubled in the two years of my pastorate; and yet the first year this superintendent never responded to my pleas for the laity to do personal work.

I could not understand it. I had confidence in him as a good, sanctified brother, and found him co-operative in all lines of work but that of the personal work program; and yet I knew that the superintendent of our Sunday school ought to be setting a better example to the Sunday school and church along this line. I decided to find out why he continued indifferent and unresponsive to our per-

sonal work program. When I went to him personally he told me frankly, "Brother Taylor, I have not been able to see it like you have been preaching it to us, that God expects us laymen to do personal work. And furthermore I do not feel qualified for that kind of work." I knew that Sunday school superintendent was honest and sincere, and we loved each other like brothers should. I was awakened to the fact that I had not got the message across to this brother, and others like him, who needed to be shown by some clear teaching, as well as earnest exhorting, as to Christ's plan for reaching the lost. Well, I accomplished more in my personal interview with that superintendent than I had with my preaching; he caught the vision and began to definitely contact people through the week, and he would report with a happy smile, saying, "I see I have been too timid and backward about doing personal work."

But that good superintendent started me studying and praying more earnestly about the subject of Every Member Evangelism, and after reading such books as "Soul Winning and Prayer" by Weigle; "Evangelism" by A. E. Pearson; and Dr. Conant's great book on "Every Member Evangelism," as well as Montgomery's book on "Personal Evangelism," and many others, I can see that when I thought I was preaching pretty well upon the subject of Every Member Evangelism, I was in reality just "hitting" at the subject like some preachers "hit" upon the subject of "Holiness" without making it plain to the people. Therefore I say, as pastors and evangelists, we must have a clear vision burning in our own souls before we can give it to our laity in a way that will get many of them out of the old rut. To this end I can heartily recommend to the brethren the books I have already mentioned, and would include "How to Win Friends and Influence People," by Dale Carnegie.

II

The second thing that would help in the development of Every Member Evangelism" would be—if I may be so bold as to suggest it—for our church authorities to include in the Preacher's Course of Study a definite course in Personal Evangelism.

III

We deem it necessary to have Sunday school conventions, young people's conventions, missionary conventions, holiness conventions, and so on. Why not have some Every Member Evangelism or Soul Winners' conventions to help our laity get the vision and enlist them more fully in a personal work program?

IV

For decades we have carried on our Sunday school work at a great handicap, because many of our teachers were not properly qualified or trained for the work. Many of our teachers have been pretty much a failure, and some of them have done more harm than good. Did we allow this difficulty to stop our Sunday school work? Of course not. Our Sunday school leaders continued to seek ways and means for bringing up the standard of our teaching force, and now "Teachers' Training Classes" are being established more and more by our churches

to enlist and train our Sunday school teachers. And now, to bring Christ's plan of Every Member Evangelism more fully into operation among our laity, why not establish Personal Workers' Training Classes, under the supervision of the pastor, to encourage and train our laity for witnessing and soul winning? If these classes could be organized and meet every week for at least a month or two months before each revival campaign, and once a month for the remainder of the year, I am sure that it would have a most helpful effect upon the laity, it would prepare the way for bigger and better results in our revival campaigns, and we would have more seekers at our altars in our regular services. Of course the results would vary in proportion to the leadership of the pastor.

V

While it is first necessary to arouse our laity as to their responsibility for soul winning, and give them a vision for the work, we must do more than that. To successfully develop a program of Every Member Evangelism among our laity, every church and pastor must have some plan of organization

RAMBLINGS FROM THE ROVING CORRESPONDENT

Just recently I spent some time with an individual who, in the discharge of his duties, meets a great many pastors. We knew him to be an observing, analytical and discriminating type of person so I made bold to ask him what in his estimation were some of the glaring weaknesses of ministers. He needed no time for reflection but promptly gave me six and said there were several more, but these were the most serious offenses against the principles of efficiency and success in the ministry. Read them and weep.

1. Inability to make contacts with business men, city officials, and others who might help the church. In other words, men who would not or could not "mix."

2. Men who were unable to appreciate the eternal fitness of things—human blunders, muddlers, bunglers—men who figuratively speaking put their feet into their mouths every time they opened them.

3. Failure to cultivate habits of studiousness. (My friend was right, this is a habit and as is the case with all habits, may be cultivated.)

4. A lack of genuine and honest piety. (I find myself wishing that my friend hadn't said that, but he did and I am merely repeating his statement.)

5. Weakness in planning a financial program for the church.

6. Inability to relate and adjust themselves to others—church officers, board members, fussing, critical and mean-souled sisters of both sexes.

that will enlist every member in a personal work program. One of the most successful plans is that adopted by Dr. Mathews and his great church some seventeen years ago, when they divided Seattle into sections and placed a captain over each section, and every member was enrolled under one of these captains. The duty of each captain, assisted by the members under him, was to canvass, patrol, distribute literature in his section, and get the unchurched into their Sunday school and church services, and into the kingdom. This was the beginning of the rapid growth of that church until today it has the largest membership of any church in the world. Montgomery, in his book on "Personal Evangelism," also recommends this plan. However some churches might have to follow a different plan. The Sunday school organization, when manned by a competent force of officers and teachers, presents a splendid organization already in existence for the developing of a personal work program that can be made to enrol every member in the church. There must be some plan of organization and follow-up system in every church to develop the laity and keep them interested in a personal work program. And whatever plan is adopted, it will take time, patience and leadership upon the part of the pastor to make the plan a success.

In conclusion, I would say this: Our first, all important task as pastors and evangelists, to make our churches what they can and ought to be in this salvation work, is to teach and preach "practical holiness" and Christ's plan and methods for reaching the lost, to our laity, set the example ourselves, pray the burden on them, and then systematically train them for a great forward movement of witnessing and soul winning.

Those Delayed Prayers

Perseverance is a prerequisite to success in prayer, because it has an intimate connection with the preparation of a right spiritual condition in us. One must have a sense of want, and God desires to deepen this to the utmost, and at the same time to test our faith, and to bring it out clearly to ourselves and others. And so He delays the answer to our prayers till they assume a more and more earnest tone, becoming importunate, and show a spirit of perseverance, born not of blind presumption, or of unsubmitive desire, but of enlightened persuasion that the object is important, proper, and one that God will eventually grant. Do not our prayers fail sometimes because through discouragement we cease to pray? In the case of not a few successful prayers, importunity has risen to the height of agony.—PATTON.

"Enclosed herewith you will find one dollar for which continue to send me THE PREACHER'S MAGAZINE. I do not want to miss a single copy. I get much help spiritually, intellectually and homiletically from it. I want it to continue, and advise all the preachers I am brought in contact with to subscribe if they do not already take it."—J. P. Ingle, Sherman, Texas.

Problems Peculiar to Preachers

Chas. A. Gibson

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

Q. In our locality we have a minister who has much to say in his sermons about a time in history in which the Roman Catholic Church succeeded in destroying all of the known copies of the Bible except one copy that was hid away by the Masonic Lodge. He claims that in this way the Bible was saved to the world. How much truth is there in this? What attitude should I take toward this statement?

A. To start with, there is no proof that this statement is so, and the theory is unknown to many. Our attitude to all such speculative matters should be one of absolute indifference. Do not grace the matter with so much as a denial.

Q. I am continually bothered about my attire when I am in the pulpit. What can I do to overcome this?

A. I do not know, for I have not seen you in the pulpit. I trust you are not one of the few who are careless, and appear in the pulpit with unpressed clothes, unshined shoes and a soiled shirt. If so, you should feel bothered. Some overdress and attire themselves in such a spectacular way that they are always self-conscious in the matter of dress. Strangely enough some of these are the most radical when it comes to preaching on the dress question, wherein it applies to women.

Then there is a third class I hope you do not come in; a class that are just careless regarding their attire. Because of this, they have been embarrassed by discovering buttons loose or unbuttoned, shoes untied, neckties pulled to one side, hair uncombed and many other evidences of downright carelessness. None of these would be so bad if they hurt only the individual, but when we remember that the cause of Christ is hindered, the matter becomes more important. Now that I have set forth the common failures, I want to make a suggestion; an air of arrangement in attire as in all other matters of the service. Check over your dress and see that everything is in order and do not appear in some loud-colored suit, socks, and tie that will hold the attention of the whole crowd on your attire all the time of the service, and then invite them to visit the most sporty place in town the next day in an effort to keep up with the preacher. Order, reverence and a deep appreciation of the ministry will help you to be freed from this condition.

Q. What can we do to get longer revival meetings?

A. I would not want to be understood to take the position that in every case we need longer revivals. There are places where results can be obtained in even shorter ones than we have had. For the conditions are right for the revival and the people act quickly, so longer revivals are not a universal need. Where longer revivals are needed, two or three things can secure them. First, call the evangelist in time so that a longer time can be arranged; second, make it clear in asking for this time that you know it must call for a greater outlay of money for the evangelist. You may not know it, but a number of folks that have called for the longer date have paid the same as they always paid for the shorter date, and the evangelist has suffered. I do not share the idea that our evangelists are out for money, but I know that they are as poorly paid as any class we have when we consider the time lost between meetings, any time lost because of sickness or canceled dates, etc., and they will

go the limit with us in sacrifice for a revival. If longer time is needed, our evangelists will arrange it if they are consulted in time.

ILLUSTRATIONS

Testimony

A German hospital patient was about to be operated upon for cancer of the tongue at the university clinic at Bonn. Just before the operation which was to remove the tongue altogether, the professor said to him, "You have now for the last time an opportunity to speak. Have you anything special to say?" The peasant turned to the whole assembly of professors and students who had come to see the operation and cried out, "Praise be to Jesus Christ throughout eternity, amen!" (*Dawn Magazine*).—Submitted by NEAL C. DIRKSE.

Preparation for Eternity

There was a certain nobleman who kept a fool, to whom he one day gave a staff, with a charge to keep it until he should meet with one who was a greater fool than himself. Not many years later, the nobleman fell sick, even unto death. The fool came to see him; his sick lord said to him, "I must shortly leave you." "And whither are you going?" said the fool. "Into another world," replied his lordship. "And when will you return? within a month?" "No." Within a year?" "No." "When then?" "Never!" "Never?" asked the fool. "And what provision hast thou made for thy entertainment there, whither thou goest?" "None at all." "No!" said the fool, "none at all! Here, then, take my staff; for with all my folly, I am not guilty of any folly such as this" (Bishop Hall).—Submitted by W. W. GLENN.

While working as a section laborer for the Union Pacific Railway Company, a part of my duty was to help patrol the track after storms. On one stormy night as we were inspecting the track on our section we discovered that a large irrigation ditch had broken, due to the heavy rain, permitting the water to rush straight toward the track. The grade had been washed away to the ends of the ties, and in the darkness we were unable to determine whether the track was undermined or not. As we were working desperately making a dam to head the water down the borrow-pit, the signal lights in the east turned red. Seemingly in a few seconds we heard the roar of a fast freight train coming toward us at a terrific rate. A great "five thousand" engine was pulling it and so fast was it coming that one could not distinguish between the puffs of the exhaust, it was a continuous roar. The foreman turned to me and said, "George, take your lantern and wave him down. You haven't time to put down torpedoes, just wave him down." I picked up my red lantern and started down the track in the darkness. I had not gone over three or four rail lengths when the wind blew out my lantern. I was in the darkness, a train was coming. The track was perhaps too soft to hold them. For a second or two I wondered what I was to do. Then the light of a white lantern that was left sitting on the motor car met my eye. I hurriedly set down my red lantern and picked up the white one and stumbled on down the track toward the train waving the lantern at every step. As I stumbled over the ties that night with the rain beating me in the face, the roar of that locomotive beating on my ear drums and the thoughts of a soft track and the lives of that train crew seemingly in my hands, I began wondering if the engineer would see me; or

whether he would heed my white light instead of the red one I felt I should have had. As the train kept bearing down upon me and not giving any answer to my signals I began muttering, "Will he ever stop? Will he ever stop?" At last I heard those two short blasts of the whistle indicating to me that I was seen and that my signals would be heeded. I stepped to the engineer's side of the track and waited. As the train came around the curve I could see the sparks flying from every wheel as the brakes were being applied. My heart began to warm as I thought of how I might be used in the saving of this crew from destruction.

Since then I have stood behind the pulpit and frantically waved the white light of righteousness and holiness before a judgment bound congregation and prayed, "O God, will they stop?"—Submitted by GEORGE T. DRAKE.

Faith Counts on Holy Power

In imagination we might hear two small electric light bulbs, fresh from the factory, speaking. One has faith, the other has none. We shall call them Faith and Doubt. "We are on a great mission of light," said Faith. "How do you make that out?" says Doubt. "Well, don't you know we were created to spread light and to chase darkness?" answers Faith. "It may be, but I can't see how we, so small and frail, could ever be of any use, especially to fight darkness," Doubt answers. "Well, you see it's this way," says Faith, "as I overheard one of our makers say, we have within us certain little wires and there is a powerful thing called electricity that is sent through our beings and we become illuminated, just like little balls of fire, and so we give off light." "That all sounds good," answers Doubt, "but it looks to me like we'd burn up. I just can't see through that. What is that power? Where does it come from, and when shall I know I have it? Oh, there are many puzzling things about it." But Faith answers, "I cannot tell many things about it, but it sounds good and reasonable to me, and I am believing I can just shine on and on as the maker said." So can the soul speak who counts on holy power by faith.—Submitted by HOWARD P. JETT.

A group of psychiatrists and psychologists asked E. Stanley Jones to submit to an examination. They asserted that his claimed healing, guidance, and victories accredited to holy power were "hallucinations." Jones calmly remarked, "Please do not rob me of it." The poet said, "If I am dreaming, let me dream on." The grace of God may seem like a dream to those who have not known God, but to His children, it is a glorious reality.—Submitted by JAMES MCGRAW, (From the book "God's Power for Me" by Reisner).

"To present you holy and unblameable and unprovable in his sight" (Colossians 1:22). I noticed in the Union Pacific Railway Company's yards at Ft. Morgan, Colorado, a rail with these words scrawled along the face of it, "Failed, flattened ball." I examined it closely and found that the ball was battered. The face was considerably wider than it should have been. There was evidence of horizontal fissures near the surface. I thought, "How many lives are like this rail." There are those who do not tarry at the altar of consecration till they are wholly given over to the will of the Lord. They have not stayed in the rolls till every fissure is pressed out. The heat of the fire was more intense than they desired so they quit seeking before their characters were sufficiently tempered. They professed the blessing on "dry faith" and went into service, so to speak. The grinding wheels of trial each day made all too evident their lack of temper. The heavy loads of self-denial and responsibility made plain those long horizontal fissures, desires of a will not wholly given over to the will of God. They have broken down under the test, failed God and man,

were removed from being a servant of the Lord. A miserable backslider. O friend, tarry until you are "holy and unblameable and unprovable in his sight."—Submitted by GEORGE T. DRAKE.

Stanley Jones recounts an experience that illustrates the leadership of the Holy Spirit. On a trip to India an inner voice urged him to go on deck. At first he pushed it aside, but finally yielded. He arrived just in time to see his trunk, containing all his possessions, about to be put off the steamer by mistake. There are many such stories that can be told by Christians everywhere. "He careth for you."—Submitted by JAMES MCGRAW (From the book, "God's Power for Me" by Reisner).

The Results of an Unwise Decision

There lived in the city of Boston, Mass., a young woman of unusual advantages, highly educated, refined, cultured to the highest degree, who used the most charming English I ever heard. She had traveled through every civilized country of the world and was as familiar with many of the different nations as the average person is with his own state.

She read from God's Word, "The wages of sin is death." She decided to prove these words untrue.

I was sitting on my porch, in the city of Denver, Colo., when a little boy rushed in and cried, "Come over, quick. There is a crazy woman at our house!" Hastening to their home I found this same woman insane with drugs, emaciated, unkempt, hollow-eyed, sunken low in sin. We got her into the City Hospital. She escaped in her night robe and wandered to the home of a lady physician. She was placed in a home and her true character soon became known. She was again taken to the City Hospital, where for days she lay, too weak to escape. She was now so wasted in form that she weighed only about 54 pounds (while a year previous she had weighed 150 pounds). She lay for days between an old lady 70 years of age, who had convulsions every thirty minutes, and an old Indian woman. Begging not to be allowed to die there, she appealed to the sympathy of some kind ladies of Trinity Methodist Church, and was removed to a home in North Denver, where a few days later, cursing, blackguarding, while from her lips there issued one vile, obscene sentence after another, she died, with not a friend, and was hurried to the Potter's Field, in a box costing \$1.50.—Submitted by REV. R. L. MORRIS (Robert P. Carson, formerly pastor of the First Congregational Church, Manitou, Colo.).

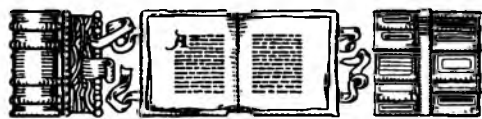
Life's Sunset

I was once being shown some very beautiful paintings in the home of one of my members when special attention was called to a certain painting by the remark, "This is my pet." As I turned to admire this one I saw my hostess smiling, yet a tear was stealing from her eye.

The scene was a broad stream, on the near bank of which stood an aged man leaning upon his staff, shading his eyes with one hand as he looked eagerly toward the western bank. Upon the distant shore could be seen a cottage; this was his home. The light from within shone through the open door and the little window. The last rays of the setting sun played against the western sky, while in the twilight could be seen the splashing of the oars as the boatman came to convey the weary pilgrim to his home for rest.

As I looked at the wonderful painting, in my fancy I could see the aged saint of God standing on the bank of the last river—the Jordan of death—beholding the windows of his eternal home, lighted by some loved one gone on before, and I found myself saying, "Ah, Miss H, I see now why you love this one best."—Submitted by REV. R. L. MORRIS (Joseph A. Crumbley).

BOOK CHAT



P. H. Lunn

WHEN we picked up G. Campbell Morgan's new book *PREACHING* (Revell—\$1.00), we considered it of minor importance. The title led us to appraise it as a book of elementary homiletics written for ministerial students. Being familiar with Dr. Morgan's writings we should have known better than to judge it prematurely. In the second paragraph of the third page we were confronted with a challenging statement and from then on there was scarcely a page that did not have something unusual, stirring and thought-provoking expressed in characteristic Morgan manner. That first arresting remark reads, "This is a day in which one of our great perils is that of doing a thousand little things to the neglect of the one thing, which is preaching."

Brethren, this is a book that deserves a place in our Course of Study and we hope that it may be included at the next General Assembly. But that is not all, it is a book that any veteran preacher may read with tremendous profit and inspiration.

The four divisions of the book are (1) The Essentials of the Sermon; (2) The Text; (3) The Central Message; (4) The Introduction and Conclusion.

The volume is replete with good things—statements that catch one up and call for a second careful reading. Because of this we shall quote quite freely:

"The preacher should never address a crowd without remembering that his ultimate citadel is the citadel of the human will. He may travel along the line of the emotions, but he is after the will. When preaching becomes merely discussion in the realm of the intellect, or—forgive the use of the word—fooling in the realm of the emotions, and when preaching ends in the intellectual or emotional, it fails."

In the first of his four divisions Dr. Morgan indicates the three essentials of sermonizing, Truth, Clarity, Passion. His amplification of these three essentials is rich and provocative. Alluding to the first of these, "God has expressed Himself in His Son, and the Bible is the literature of that self-expression. The minute we lose our Bible in that regard, we have lost Christ as the final revelation. . . . Here is a man who for some reason refuses the authority of his Bible, but says he will stand by Christ. What Christ?"

"The New Testament preacher is always moving in the realm of the supernatural."

"When we cease to be other-worldly we lose our ability to touch this world with any healing and uplifting power."

"The declaration of negations is not preaching. Preaching is the proclamation of the Word, the truth as the truth has been revealed."

"We hear it said, 'The preacher must catch the spirit of the age.' God forgive him if he does. Our business is never to catch, but by eternal truth to correct the spirit of the age." There is more at this point that we would like to quote but we must pass along to something else.

"The preaching of the Word must be in the demonstration and power of the Holy Spirit, not power only, but demonstration, the making plain."

Under the subdivision of Passion as an essential of a sermon: "Half the sermons today—may I be forgiven if I am cruel—are failing because they lack the note of passion." Dr. Morgan goes on to say that a man who handles his text is not preaching at all. The text must handle him.

He must be gripped, mastered and possessed by it. But here is given a word of caution: "I am not arguing for mere excitement. Painted fire never burns, and an imitated enthusiasm is the most empty thing that can exist in a preacher."

Mark this startling challenge to the preacher's spiritual life: "No preacher can lift his hearers above the level of his own experience."

The next division, The Text, is of course concerned more especially with technique. However there are suggestions given here that, we are sure, will help any preacher, no matter how wide his experience. One paragraph in this section gives the author's ideas concerning the public reading of the scripture. I wish it could be put into the hands of every minister in the land.

The same rather technical aspect of the sermon is continued in Part Three, The Central Message. We have made check marks on almost every page, indicating passages that are striking and that deserve quoting but limitations of space forbid. What ideals yet how constructive and helpful and practical!

In Chapter Four, The Introduction and Conclusion, let me give you very briefly Morgan's suggestions. The Introduction should be characterized by simplicity, pertinence and courtesy. With reluctance we refrain from quoting what the book says here but this is simply a chat about the book and not a condensation of it. On the purpose and method of the conclusion helpful observations are made. The conclusion is set forth as "The gathering up of everything with the realization that we are talking to human beings in whom the supreme matter is their own will power, and we are constraining their will toward yielding to the highest and the best."

The Book Man considers this book to be one of the best it has been his privilege to read in many a day.

They Must Be Reminded

"Christian Stewardship is the concrete expression of a living faith in God and of a sanctified obedience to His will."

"The Christian is the steward of the mental, spiritual and material resources given to him by Almighty God, and is accountable to the Almighty for those resources."

"Stewardship of material resources is best taken care of by a regular program of tithing."

These and other profound truths were discussed at the recent Philadelphia Meeting of the United Stewardship Council. Yet it was deplored that after generations of preaching these truths church congregations, by and large, do not fully understand them or at least do not give concrete evidence that they do.

It seems that the minister and his official family must continually use every means to remind church-goers of these profound and fundamental truths. And preaching alone will not do it.

Experience of hundreds of churches indicate that the most effective way to teach this lesson is by means of the systematic and tactful distribution of literature. One series of this literature is varied as to literary style. Some tracts in the series are inspirational, some are biblical, some are narrative, and others testimonial.

In some churches a committee independent of the official relationship, takes over the distribution of the pamphlets.

Sometimes the program lasts three months, sometimes for three years. A vast accumulation of evidence testifies to the effectiveness of this program.

The series referred to is sponsored by The Layman Company, 730 Rush Street, Chicago, a nonprofit organization engaged in publication and distribution of literature on Tithing and Stewardship. This company will send to any address a complete set of 32 complete bulletins, postpaid for ten cents in stamps.

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

The Regeneration of a Nation

GOD, who all down through history has spoken to men through revelation, can, through His Holy Spirit, speak to us here. When He speaks we will know, for it will both convince the mind and satisfy the heart.

The beginning of the Christian life is really a "radical and permanent moral change wrought in the spiritual nature," and commonly referred to as the new birth. "A change in the growing purpose, reformation of habits and life, and continuation by the Holy Spirit of new ways of living," this is new life from within and the right place to begin the regeneration of a nation."—MADAME CHIANG KAI-SHEK.

The Days Before Us

"We move into an age of spiritual exhaustion and despondency like that which hungered for the birth of Christ. . . . The greatest question of our time is not communism versus individualism, not Europe versus America, not even the East versus the West; it is whether man can bear to live without God."—DURANT.

Christ Versus Anti-Christ

"Great revivals of the Christian conception of reality, of man and his destiny, now claim the allegiance of millions. Communism, Fascism and National Socialism announce new "gospels" which repudiate cardinal truths of the Christian gospel. New gods are being proclaimed—the Absolute State, the Absolute Race, the Absolute Class—as the supreme of man's faith and man's loyalty. A new view of man is being preached—of man not as a free spirit created in the image of God for eternal fellowship with Him but as the creature of the State, finding his whole fulfillment in serving earthly ends.

"In the face of such irrepressible conflict the issue is not merely whether the Church can effect certain needed social changes but whether it has a world view capable of standing against the unchristian world views which are now being inculcated with all the ardor of a missionary crusade. The Church is now engaged in a life-and-death struggle for the existence of Christianity itself as the truth about man and the universe."—*Federal Council Bulletin*.

They Are Slaves

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who do not be
In the right with two or three.

—JAMES RUSSELL LOWELL.

A Warrior's Bible

Professor Sauerbruch, the well known German physician who attended the late General Von Hindenburg, Germany's "grand old man," gave the following account of the general's last evening:

It was Wednesday, August 1; I was in the field marshal's bedroom. He was in bed and was happy to have me with him, even though he did not actually need me. For long he remained silent, as was his wont, and in order not to disturb him I sat at the window looking out at the garden where twilight drew on. Suddenly the marshal called out, "Sauerbruch, are you still there?" I seated myself beside him and asked if he were in pain. Gazing searchingly into my face he replied, "Sauerbruch, you have always told me the truth, and you will do so now. Is friend Hein (a German euphemism for death) already waiting in the palace?" It was difficult for me to answer. I took his hand in mine, saying, "No, Field Marshal, but he is walking round the house." Hindenburg was silent, then after a while said, "Thank you, Sauerbruch, and now I must talk with my Master above"—and as he spoke he pointed upward. I rose quietly to leave the room, but Hindenburg said, "No, Sauerbruch, you can stay; I shall read a little in the Bible now." I was about to draw back the window curtains so as to give him more light, when he called out, "You can leave them as they are, Sauerbruch; what I want to read I have known for long by heart." The old gentleman then took up his New Testament, which always lay on the table beside his bed, turned the leaves and read in a quiet whisper for quite a quarter of an hour. Then laying down the Book he called me to the bed and said, "Now, Sauerbruch, you can tell friend Hein that he may come into the room." The next morning the field marshal lay dead.—*Gospel Herald*.

Four Things to Do

Four things a man must learn to do:
To think, without confusion, clearly;
If he would keep his record true;
To love his fellowman sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—HENRY VAN DYKE.

Tears

TOYOHICO KAGAWA

Ah, tears! Unbidden tears!
Familiar friends since childhood's lonely years,
Long separated we,
Why dost thou come again to dwell with me?
At midnight, dawn, midday,
Ye come; nor wait thy coming nor delay;
Nay, fearless with that scorn,
Ye picture China by my brothers torn.
Thy scorn I must accept,
But I'm no coward; pray heed ere more ye've wept;
I love Japan so fair,
And China too; this war I cannot bear.

"Is there no other way?"
Thus do I search my spirit all the day
Nor ever reach a goal;
I live, but only as a phantom soul,
Like Christ who bore our sins upon the cross,
I, too, must bear my country's sins and dross;
Land of my love! Thy sins are grievous to be borne,
My head hangs low upon my form forlorn.
Ah, tears! Unbidden tears!
Alas! Has come another day
When I must dwell with thee.

The Gospel Triumphs

"I am firmly convinced that all attempts to place obstacles in the way of the holy gospel must serve the sole purpose of increasing its impelling force. I see this so clearly in my own case as a result of these seven months (in prison). I should like to say to everyone, 'Be of good cheer; our Lord is going forward, and despite the apparent defeats of His Church He is confounding His enemies.' . . . I believe my incarceration is an instance of God's holy sense of humor! Here they laugh scornfully. 'At last we have got him'; and arrest eight hundred more. But what is the result? Full churches with praying congregations. It would be utter ingratitude to become bitter in the face of such facts."—PASTOR MARTIN NIEMOELLER in letters from prison.

Going too Far?

When it is a question of going astray, being corrupted, lost; of acting against the inmost consciousness of heart and reason by indulging vanity or sensual pleasure, we are not afraid of "going

too far"; we choose, we yield unreservedly. But when the question is to believe that we, who did not make ourselves, were made by an all-wise, all-powerful hand—to acknowledge that we owe all to Him from whom we receive all, and who made us for Himself, then forsooth, we begin to hesitate, to deliberate, to foster subtle doubts as to the simplest, plainest matters; we fear to give too much to Him for whom nothing can be too much, though we never gave Him anything yet; we are actually ashamed of ceasing to be ungrateful, and of letting the world see that we want to serve Him; in a word, we are as timid, shrinking and shy about what is good, as we were bold and unhesitatingly decided concerning what is evil. What are you afraid of? Of becoming too humble, too detached, too pure, too true, too reasonable, too grateful to your Father which is in heaven? I pray you, be afraid of nothing as much as of this false fear, this foolish, worldly wisdom which hesitates between God and self, between vice and virtue, between gratitude and ingratitude, between life and death.—FENELON.

No Time for God?

No time for God?
What fools we are, to clutter up
Our lives with common things,
And leave without heart's gate
The Lord of Life and Life itself—
Our God!

No time for God?
As soon to say no time
To eat or sleep or love or die.
Take time for God,
Or you shall dwarf your soul,
And when the angel death
Comes knocking at your door,
A poor, misshapen thing you'll be
To step into eternity!

Some day you'll lay aside
This mortal self, and make your way
To world's unknown;
And when you meet Him face to face
Will He—should He
Have time for you?

—SELECTED.

When Methodists Began to Sing

At 8:45 p.m., May 24, 1738, John Wesley felt his heart strangely warmed and knew that Christ had taken away his sins. The day previous his brother Charles had yielded himself up, soul and body to God and had entered into the certain knowledge of His grace for Jesus' sake. Rising from a sick bed he wrote a hymn to celebrate what he called his "conversion." When John came in the next morning to break the news of his newly found joy, followed by a company of friends from the chapel on

Aldersgate Street, the hymn was brought forth and all joined in singing the first Methodist hymn ever written or sung. This is the hymn:

Where shall my wondering soul begin?
How shall I all to heaven aspire?
A slave redeemed from death and sin,
A brand plucked from eternal fire,
How shall I equal triumphs raise,
Or sing my great Deliverer's praise?

Outcasts of men, to you I call,
Harlots and publicans and thieves!
He spreads His arms to embrace you all;
Sinners alone His grace receives:
No need of Him the righteous have:
He came the lost to seek and save.

Come, O my guilty brethren, come,
Groaning beneath your load of sins!
His bleeding heart shall make you room,
His open side shall take you in;
He calls you now, invites you home.
Come, O my guilty brethren, come!

An Agnostic on Temperance

Robert Ingersoll was a notorious skeptic, but he had sufficient manhood to oppose alcohol. He said:

"I am aware that there is a prejudice against any man who manufactures alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery until it empties into the jaws of death, dishonor and crime, it demoralizes everybody who touches it, from its source to where it ends. I do not believe that anybody can contemplate the object without being prejudiced against the liquor crime. All that we have to do is to think of the wrecks on either bank of the stream of death, of the suicides, of the insanity, of the ignorance, of the destitution, of the little children tugging at the faded breasts of weeping and despairing mothers, of wives asking for bread, of the men of genius it has wrecked, the men struggling with imaginary serpents produced by this devilish thing; and when you think of the jails, of the almshouses, of the asylums, of the prisons, of the scaffolds on either bank, I do not wonder that every thoughtful man is prejudiced against the stuff called alcohol.

"It cuts down youth in its vigor, manhood in its strength, old age in its weakness. It breaks the father's heart, bereaves the mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental love, brings down mourning age in sorrow to the grave. It produces weakness, not strength, sickness, not health, death not life. It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars. It feeds rheumatism, invites cholera, imports pestilence, and embraces consumption, covers the land with idleness, misery and crime.

It fills jails, supplies almshouses, and demands asylums. It engenders controversies, fosters quarrels, cherishes riots. It crowds penitentiaries and furnishes victims for scaffolds. It is the lifeblood of gamblers, the element of the burglar, the prop of the highwayman, the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences fraud, hates love, scorns virtue, and slanders innocence. It has been known to incite the father to butcher his helpless offspring, and to help the husband to murder his wife. It burns up men, consumes women, curses God, and despises heaven. It suborns witnesses, nurses perjury, defiles the jury box, and stains the judicial ermine. It degrades the citizen, debases the legislature, dishonors the statesman, and disarms the patriot. It brings shame, not honor, terror, not safety, despair, not home, misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation and insatiate havoc. It poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honor. It curses the world and laughs at the ruin. It does that and more. It murders the soul. It is the sum of all villainies, the father of all crime, the mother of all abominations. It is the devil's best friend and God's worst enemy."—Quoted in *Georgia Nazarene*.

If

How different it would have been—
If you had only kept silent.
If you had been a little more patient.
If you had listened to good advice.
If you had promptly apologized.
If you had acted with prudence.
If you had avoided that bad investment.
If you had taken daily exercise.
If you had been more sympathetic.
If you had avoided that accident.
If you had controlled your temper.
If you had not run into debt.
If you had always been on time.
If you had said "No."
If you had started early.
If you had put it into writing.
If you had said the timely word.
If you had eaten in moderation.
If you had stayed at home.
If you had guarded your health.
If you had recognized your fault.
If you had been industrious.
If you had generously acquiesced.
If you had not blundered.
If you had persevered.
If you had daily prayed.

The little word "If," but what a big part it can play in the drama of human life!

—GRENVILLE KLEISER in *Gospel Banner*.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—July 3

MAKE WAY FOR LIBERTY

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage (Gal. 5:1).

INTRODUCTION

1. "The theme of Galatians is the vindication of the gospel of the grace of God from any admixture of law conditions, which qualify or destroy its character of pure grace."
 2. The Galatians were neither Jews nor Greeks, but Gauls. Converted heathen, a part of the barbarian horde which poured into Greece 300 years before Christ.
 3. These had become prey to the legalizers who insisted that faith in Christ was simply an addition to the law.
 4. Paul makes a stand for Christian liberty.
- I. WHAT IS CHRISTIAN LIBERTY?
1. Liberty from the tyranny of evil.
 - a. Liberty from the past.
 - (1) The bondage of habit.
 - (2) The guilt of offended justice.
 - b. Liberty from the present.
 - (1) I am a pardoned man.
 - (2) I am happy in obedience.
 - c. Liberty from the future.
 - (1) Temptation and storm.
 - (2) Death and judgment.
 2. Liberty from the servitude of law.
 - a. A deliverance from a system of rules, positive and prohibitive.
 - (1) A temporary and provisional system.
 - (2) A system which has an educational value.
 - b. A deliverance from dependence upon the law as a saving merit.
 - (1) Some are better Jews than Christians.
 - (2) Their trust in keeping of days and ordinances, etc.
 - c. Liberty in that the spirit and obedience of law is written upon the heart.
 - (1) The inner and outer law are the same.
 - (2) All law fulfilled in the law of love.

II. THE LIMITS OF CHRISTIAN LIBERTY

1. Liberty is not lawlessness.
 - a. Liberty is harmony between the law and the nature of its subjects.

- b. Law is essential to freedom, but law must be for the highest good of its subjects.
2. Liberty from law is unconscious obedience.
 - a. Wishing to obey the law prompts obedience without restraint.
 - b. Christian liberty is the obedience of love.
3. True liberty is not license to do what one wants but power to do what one ought.
 - a. Liberty is limited by want of power to perform.
 - b. Liberty is limited by want of knowledge.

III. MAINTENANCE OF LIBERTY

1. A strange exhortation. Exhort a liberated bird or an emancipated slave to maintain freedom.
2. Attempts are made to deprive of liberty.
 - a. Temptation to return to practices which bring condemnation.
 - b. Temptation to substitute faith in works for faith in Christ.
 - (1) Because I keep the Sabbath, tithe, etc., I know I am a Christian.
 - (2) Measure grave by letter of obedience.
 - c. Possibility of good folks forfeiting their spiritual liberty.
 - (1) Sermon on the Mount puts prime emphasis upon the spirit of obedience to the spirit of the law.
 - (2) May sell oneself to bondage of law until religion is misery.
3. Maintaining liberty.
 - a. "Stand fast" in liberty.
 - (1) Phrase alludes to the duties of soldiers on military duty.
 - (2) Christian liberty is a trust—betray it not.
 - b. "Be not entangled."
 - (1) A subtle entanglement.
 - (2) As "yoke of bondage."

CONCLUSION

"So then brethren we are not children of the bondwoman, but of the free" (4:31).

"If ye be circumcised Christ shall profit you nothing" (5:2).

Evening Message—July 3

CITIES FOR REFUGE

These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them (Num. 35:15).

INTRODUCTION

1. Moses established cities of refuge at the command of God. Read carefully Num. 35; Deut. 19; Josh. 20.
2. These cities, their establishment and purpose typical of God's provision for all in Christ.

I. CITIES FOR REFUGE

1. Cities of significant name.
 - a. Kadesh, "holy" or "consecrated."
 - b. Shechem, "back" or "strength."
 - c. Hebron, "alliance" or "brotherhood."
 - d. Bezer, "fortress" or "safety."
 - e. Ramoth, "heights" or "exaltation."
 - f. Golan, "rejoicing."
2. Christ, our City of Refuge.
 - a. "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).
 - b. New Testament names.
 - "Jesus," meaning "salvation" (Matt. 1:21).
 - "Emmanuel," meaning "God with us" (Matt. 1:23).
 - "Son of the Highest" (Luke 1:32).
 - c. Jesus Christ is God's city of refuge (John 3:16).

II. SEEKERS OF REFUGE

1. A provision for those subject to death.
 - a. Those who had slain by accident (Num. 35:22).
 - b. Those who had slain but awaited judgment (Num. 35:12).
 - (1) The next of kin of any slain for any cause might avenge the death.
 - (2) The city of refuge gave opportunity for both justice and mercy.
2. Christ is God's provision for those under sin's condemnation.
 - a. His atonement provides pardon for sins of ignorance.
 - b. His atonement, unlike cities of refuge, provides forgiveness for repentant sinners.
 - c. Christ takes the penalty.

III. HIGHWAYS TO REFUGE

1. Each city made accessible.
 - a. Distributed through Israel. Three cities on either side of Jordan (Num. 35:25; Josh. 20:7, 8).
 - b. Cities located on elevations.
 - c. Cities open to all (Num. 35:15; Josh. 20:9).
 - "Children of Israel."
 - "The stranger and sojourner."

2. Prepared highways.
 - a. An unobstructed course to the city (Deut. 19:3).
 - b. Cross roads plainly marked. "Miklat," refuge. "The wayfaring men, though fools, shall not err therein (Isa. 35:8).

IV. CERTAINTY OF REFUGE

1. So long as the slayer remained in the city (John 10:9; Num. 35:26, 27).
2. So long as the high priest liveth (Num. 35:25, 28).

CONCLUSION

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:8).

Morning Message—July 10

THE BETTER BAPTISM

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire (Matt. 3:11).

INTRODUCTION

1. John the Baptist.
 - A second cousin of Jesus.
 - A Nazarite (Num. 6).
 - A lonely and ascetic, he presents a figure of strength.
2. The forerunner of Jesus.
 - His message was "Repent ye for the kingdom of heaven is at hand." He ever points to the "Lamb of God."
 - His method was that of baptism.

I. THE BAPTISM OF REPENTANCE

1. A man administered baptism.
 - "I indeed baptize you with water."
 - a. John and Jesus both lend sanction to water baptism.
 - b. Water baptism has a significance to a disciple.
 - (1) As a strengthening pledge to his own fidelity.
 - (2) As a testimonial to the world of his allegiance to Christ.
2. Baptism unto repentance.
 - a. Baptism signifies cleansing.
 - b. Water touching only the exterior of the body signifies the cleansing of the *guilt* of the transgression of life.
 - c. A baptism in keeping with and in evidence of repentance.
 - (1) John's message was repent.
 - (2) One repents of that for which he is guilty—something for which he is responsible.
 - (3) John refused water baptism until candidates had given evidence of true repentance. "Bring forth therefore fruits

meet for repentance" (v. 8).

3. Water is the element.

- a. Preposition "with" should have been translated "in."
- b. Literally submerged in the cleansing provision of Calvary.
- c. Yet it is not sins covered but sins washed away.

II. THE BAPTISM OF JESUS

1. Administered by Christ.
 - a. John administers water for its application is to outer life.
 - (1) Transgressions primarily, not nature.
 - (2) A pledge and testimonial to man.
 - b. Christ administers the Holy Ghost.
2. Christ gives the Holy Spirit.
 - a. Christ sends the Holy Spirit.
 - "It is expedient for you that I go away: or if I go not away the Comforter will not come unto you" (John 16:17).
 - b. Christ's earth-mission climaxing His death opens the way for the baptism with the Holy Spirit.
 - "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).
 - c. Our faith in Christ is absolutely essential to our being baptized by the Spirit.
3. Christ's baptism is the mightier baptism.
 - "He that cometh after me is mightier than I."
 - a. A mightier administrator—Christ.
 - b. Bestows a mightier baptism.
 - c. There are not three baptisms.
 - (1) Baptism of Jesus, baptism with the Holy Ghost and the baptism with fire.
 - (2) The expression is that of old English rhetoric, "Holy Ghost and fire" which simply means "the fiery baptism of the Holy Ghost."—McLAUGHLIN.

III. THE BAPTISM IN FIRE

1. Fire is the Bible symbol of Deity.
 - a. Moses at the burning bush.
 - b. Pillar of fire over the tabernacle.
 - c. Elijah and "the God who answers by fire."
 - d. "Cloven tongues like as of fire" at Pentecost.
 - "Our God is a consuming fire."
2. Baptism in fire.
 - a. "With" better translated "in."
 - b. Submerged in God.
 - c. Flooded with Deity.
3. Functions of this baptism.
 - a. Fire is destructive.
 - (1) We think of the fire of God's wrath in justice.
 - (2) The fire of God is destructive to impurities.

- (3) Thus God's fire is a purifying flame.

b. Fire is life-giving.

- (1) Fire which produces an inward glow of divine love.
- (2) Man's coldness needs God's melting fire.
- (3) "Our true danger is icy torpor."

"Love shed abroad in our hearts by the Holy Ghost."

4. God's Spirit is fire—the Spirit of Holiness.

- a. Holiness in heart and character.
- b. The need is more that outer cleansing—an inner cleansing.
- c. "We need not water but Spirit; not water, but fire."

"Life to truest life and death to all death within."—A. MACLAREN.

CONCLUSION

"The alternative for every man is to be baptized in the fire or to be consumed by the fire."

Evening Message—July 10

VOICES OF INVITATION

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Rev. 22:17).

INTRODUCTION

1. The revelation portrays those things awaiting the world.
 - a. Unbeliever.
 - b. Believer.
2. Christ came to the world—now the world must come to Christ.

I. VOICES OF INVITATION

1. The Spirit says, "Come."
 - a. The call *originates* with Deity.
 - b. The call *actuates* Deity.
 - (1) The provision of salvation moved God from man.
 - (2) The history of salvation reveals God among men.
3. The Bride says, "Come."
 - Note the Bride's twofold "Come."
 - a. A prayer for the coming of the Bridegroom.
 - "Thy kingdom come."
 - "Come quickly, Lord Jesus."
 - A relayed message from the Spirit to men.
 - b. Neither "come" should obscure the other.
 - (1) The desire for Christ's return should not absorb the desire for souls.
 - (2) The activity for souls must not obscure the cry for Christ's return.
3. Him that heareth say, "Come."
 - a. This indicates one has heard.
 - (1) To truly hear one must heed.
 - (2) He who heeds may call others.

- b. This perpetuates the call.
As the Greek athletes passed the lighted torch from runner to runner, so the message must be passed along.
- c. This increases the call.
 - (1) Its scope.
 - (2) Its volume.

II. THE LANGUAGE OF INVITATION

- 1. The Spirit, Bride and hearer have an identical message.
 - a. Paul's warning, "If angels or men preach any other gospel let him be accursed" (Gal. 1:8, 9).
 - b. It is the message of "The God of the open arms."
 - (1) Here is the water of life.
 - (2) Here is satisfaction of life.
- 2. It is a simple message.
 - a. "Come."
 - (1) Doctrines and interpretations have often involved and obscured.
 - (2) Salvation means come to Christ.
 - b. "Take."
 - (1) Freely and abundantly.
 - (2) Salvation means take Christ.

III. THE OFFER OF THE INVITATION

- 1. He that thirsteth.
 - a. A universal offer.
Need is as broad as the race.
 - b. An offer based upon recognition of need.
"All the fitness He requireth is to feel your need of Him."
- 2. He that willeth.
 - a. Thirsty man not always a willing man.
 - b. This places acceptance upon an individual and personal basis.
- 3. He that taketh.
 - a. Some would buy or earn it.
"Not by works of righteousness."
"Without money and without price."
"Ye were redeemed not with corruptible things such as silver and gold."
 - b. All must appropriate by an act of faith.
God has provided.
The sinner must appropriate.

CONCLUSION

- 1. Come is the last call of the Bible.
- 2. Will they come?
"They will not come unto me that they might have life."

Morning Message—July 17

AN ARMY WITH BANNERS

We will rejoice in thy salvation, and in the name of our God we will set up our banners (Psalm 20:5).

INTRODUCTION

- 1. The church may be likened to an army on the march.
- 2. There is a genuine for that de-

mands the best effort of God's people.

- 3. The church must be victorious.

I. THE BANNERS OF THE CHURCH

- 1. The standards of truth.
 - a. The church must have definite statements of truth.
 - b. The Word of God is that truth.
 - c. Life and testimony of believers should measure to the standard.
 - (1) The truth about sin.
 - (2) The truth about forgiveness.
 - (3) The truth about holiness.
 - (4) The truth about sacrifice, etc.
- 2. The banners of no compromise.
 - a. A people of personal conviction.
 - b. Sweet spirited but firm in obedience to truth.
 - c. A loyalty unswerving to God and the church.
- 3. The banners of faith.
 - a. Faith unshaken in the promises of God.
 - b. Faith unyielding in the midst of adversity.
 - c. Faith that "sees the triumph from afar."
- 4. The banners of love.
 - "His banner over me was love" (S. of S. 2:4).

II. KEEP THE BANNERS AFLOAT

- 1. The morale of God's army.
 - a. Gives one man the strength of two. "One shall chase a thousand and two shall put ten thousand to flight."
 - b. Brings consternation to the foe.
- 2. Raised banners indicate the army on the march.
 - a. There has been too much endorsement of retrenchment and even entrenchment.
 - b. The command of our Captain is "Forward."
- 3. Raised banners are a means of identification.
 - a. Separate from the world.
 - b. This is God's army.

III. THE SONGS OF THE VICTORS

- 1. Songs of praise to our Captain.
 - a. The glorious songs of the church.
 - (1) Memorize them.
 - (2) Sing them at home and work.
 - (3) Teach them to the children.
 - (4) Avoid the trashy popular ditties.
 - b. The new song of the redeemed (Rev. 5:9, 10).
- 2. Songs which testify of exploits.
 - a. Campfire songs of the great armies of the world.
 - b. The songs of God's people should tell of victories in conquest.
 - (1) Over temptation.
 - (2) Over depression.
 - c. What courage to others, what glory to God:
- 3. Songs of challenge to hell.

CONCLUSION

"Terrible as an army with banners" (S. of S. 6:10).

Evening Message—July 17

ROAD MAPS OF LIFE

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it (Matt. 7:13, 14).

INTRODUCTION

- 1. We are all travelers.
- 2. Destinations of our own choosing.
- 3. A wise man maps his journey.
- 4. The highways are plainly marked.

I. THE "WAY OF DESTRUCTION"

- 1. A "wide" gate.
 - a. Means, "without restriction."
 - b. Wide enough for spiritual ignorance.
 - c. Wide enough for inconsistency and indifference.
 - d. Wide enough for wilfulness and unbelief.
- 2. A "broad" way.
 - a. It is the popular way.
 - b. It is the way that "seemeth right" (Prov. 14:12).
 - c. It is a way of error (James 5:20).
 - d. It is a way not good (Psalm 36:4).
 - e. It is a perverse way (Num. 22:32).
 - f. It is the way of a fool (Prov. 12:15).
- 3. The way of "many" travelers.
 - a. This is seen in the universal corruption of human nature.
 - b. Seen in the constant call to the multitude to repent.
 - c. Seen in the judgments of God sent upon the world.
 - d. Seen in the blindness of the human mind.
- 4. It is the way of "destruction."
 - a. A way should be known by its destination.
Note: "Ocean to Ocean Highway"; "The Pike's Peak Route"; "The California Route."
 - b. The way of destruction.
 - (1) Men are destroyed as they travel.
 - (2) Sin's pleasures eating out their heart; their conscience.
 - (3) Men die as they live.
 - c. The "end thereof is death."

II. THE WAY "UNTO LIFE"

- 1. A "strait" gate.
 - a. Means—"difficult of entrance."
 - b. All worthy ways of life are difficult.
 - (1) Learning, music, etc.
 - (2) Invention, athletics, etc.
 - c. Sin makes the entrance to salvation difficult.

- (1) Sin must be unloaded (Matt. 19:24).
- (2) World must be forsaken.
- (3) A change of nature, new birth, must be experienced (John 3:3).
- d. Thank God the door is open.
 - (1) Nothing man can do can make or open the door.
 - (2) Christ is the door (John 10:9).
2. A "narrow" way.
 - a. The entrance is narrow and the way is narrow.
 - (1) No change in the requirements of salvation.
 - (2) As necessary to live holy as it is to repent.
 - b. Yet the way is a way of satisfaction.
 - (1) A way of truth (Psalm 119:30).
 - (2) A way of pleasantness and peace (Prov. 3:17).
 - (3) A new and living way (Heb. 10:20).
 - (4) A more excellent way (1 Cor. 12:3).
 - (5) The way of salvation (Acts 10:17).
 - (6) The way of holiness (Isa. 35).
 - (7) Christ is the way (John 14:6).
 - (8) The way everlasting (Psa. 139:24).
3. The "Few" travelers.
 - a. "Few" because its travelers must choose this way.
 - b. "Few"—as compared with those who might accept this highway.
 - c. "Few"—as compared with the multitude on the "broad way."
4. The destination is "life."
 - a. "Newness of life" as they enter.
 - b. "Life abundant" as they travel.
 - c. "Eternal life" as destination.

CONCLUSION

"Thus saith the Lord of hosts consider your ways" (Haggai 1:5).

Morning Message—July 24

HEAVEN, THE ANSWERED PRAYER OF JESUS

Father, I will that they also, whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me" (John 17:24).

INTRODUCTION

1. Many fantastic notions about heaven.
2. Bible assures us of such place.
 - a. Described in symbol and figure.
 - b. It will be the answer of heart's desire.

"If it were not so I would have told you."

I. THE PRAYER FOR HEAVEN.

1. The text is the prayer of Jesus.

2. He addresses His request to the Father.

"In my Father's house are many mansions."
3. Heaven is the expressed will of Jesus.

"Father, I will."

II. THE PERSONS OF HEAVEN

1. Christ will be there.
 - a. The presence of Christ will be the attraction of heaven.
 - b. The presence of Christ makes heaven.
 - c. Christ's presence makes heaven here.
2. The followers of Christ.

"Those thou hast given me."

 - a. "They are not of the world" (v. 14).
 - b. "They have kept thy word" (v. 6).
 - c. "They have eternal life" (v. 2).
 - d. "They are the gift of the Father."
 - e. "They have believed that thou hast sent me" (v. 8).

III. THE PLACE OF HEAVEN

1. The desire of Christ for companionship.
 - a. The aloneness of Christ on earth.
 - b. The plan of the heart of God must have in some sense grown out of a desire for fellowship.
 - c. The great treasure of Christianity is fellowship human and divine.
2. Where God is, there is heaven.
 - a. Heaven is first a state or condition.
 - b. Heaven is a place made so by the heavenly characters that inhabit it.

"Where Jesus is 'tis heaven there."

"Be with me, where I am."

IV. THE PURPOSE OF HEAVEN

1. "Behold my glory."
 - a. Moses saw in part God's glory march by in review (Ex. 33:17-23).
 - b. The mystery of the plan of redemption.
 - c. The mystery of the Church (Eph. 5:32).
2. Humanity too frail and limited now to behold.
 - a. "Now are we the sons of God but it doth not yet appear what we shall be."
 - b. "Now we see through a glass darkly, but then face to face."
3. "Which thou hast given me."
 - a. The consummation of Christ's earthly mission.
 - b. The unveiling of the eternal purpose of the Father.

CONCLUSION

"There is a land of pure delight,
Where saints immortal reign;

Infinite day excludes the night,
And pleasures banish pain."
—ISAAC WATTS.

Evening Message—July 24

NARROW MARGINS

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian (Acts 26:28).

INTRODUCTION

1. Herod Agrippa II, a Jew, was king under Emperors Claudius and Nero. His domain extended over Judea, portions of Galilee and Perea. Being of Jewish blood he was ever inclined to plead the Jewish cause before Cæsar. He was loyal to Rome and upon the rebellion of the Jews was removed to Rome and died in honor.
2. Paul who was in custody of the Romans at the instigation of the Jews for preaching Christ was brought before Agrippa when he appealed to Cæsar. Surrounded by the solemn insignia of a world power Paul pleads the cause of another world power.

I. BEING A CHRISTIAN

1. Defining a Christian.
 - a. It is not mere church affiliation.
 - (1) Not the opposite of heathenism.
 - (2) Not my private opinion or notion.
 - b. "One who has accepted Jesus Christ as the basis of his faith and the rule of his life."
 - (1) The New Testament is the standard of authority on defining a Christian.
 - (2) Christ becomes the law of thought and feeling.
2. Men ought to be Christians.
 - a. We are made to be Christians.
 - (1) As the fish for water and the bird for the air.
 - (2) Man's moral nature constitutes his suitability.
 - b. When God said, "Let us make man," He meant a Christian.
 - c. A man who fails to be a Christian makes a violent wrest from creative and moral alignment.
3. When is a man a Christian?
 - a. Must he wait for maturity of character?
 - b. A man is a Christian when he wills to be.
 - (1) Will enlists faith.
 - (2) *Illustration:* A man is in the U. S. the first moment he steps on U. S. soil. He does not wait until he has explored the continent.
 - (3) A man is a pupil when he matriculates and begins his first studies. He need not wait for graduation to be a pupil.

II. PERSUADING MEN TO GOD

Note, the entire 26th chapter.

1. A courteous appeal.
 - a. Recognized the regal dignity of the man addressed.
 - b. An appeal to emotions, intellect and will.
 - c. We are commanded to persuade. Note: 2 Cor. 5:11; Rom. 11:5.
2. A personal testimony.
 - a. What we are declares itself.
 - b. Experience based witnessing.
3. A presentation of Jesus Christ.
4. A call to repentance.
5. A demand for decision.

III. NARROW MARGINS

There are three translations and interpretations of our text.

1. "Almost a Christian."
 - a. But little between me and Christ.
 - (1) A little love of pleasure.
 - (2) A little reservation of will.
 - b. But little time before I make surrender. Felix also pled for time.
 - c. How near men may come to to God's grace only to be rejected.
2. "Somewhat a Christian."

"Almost" might better be translated "in some measure," or "somewhat." —DR. BROADUS.

 - a. "Somewhat" Christians.
 - (1) Respect for Christianity.
 - (2) An affection for some pious people.
 - (3) Has a passing interest in the means of grace.
 - (4) An occasional attendant at church.
 - (5) Gives to charity.
 - (6) Moral conduct.
 - b. "Altogether" Christians.
 - (1) Obedient to the heavenly vision.
 - (2) Paul an "altogether Christian."
3. "What, me a Christian?"

"Almost" should be translated, "in so short a time," "with little effort," "with but little persuasion thou wouldst fain make me a Christian."—A. MACLAREN.

 - a. The danger of superficial knowledge of Christian truth.
 - b. A proud man recoiling from submission.
 - c. Shrinking from a personal application of the truth.
 - d. A soul close to light choosing night.
 - e. A sneer in the face of God.

CONCLUSION

"Almost cannot avail
Almost is but to fail."

Morning Message—July 31

"SEPARATED UNTO GOD"

"Sanctify them through thy truth, thy word is truth" (John 17:17).

INTRODUCTION

1. The high priestly prayer of Jesus.
2. Jesus faces the crucifixion and consequent separation from His followers.
3. The sanctification of His disciples is the burden of his prayer.

I. THE EXPERIENCE DESIRED

1. The verb "sanctify" means "to make holy."
 - a. To make holy by "setting apart" to a holy purpose.
 - b. To make holy by "purification" and thus fitting for a holy purpose.
2. The second definition is logically implied in the first.
 - a. If God accepts the "setting apart" of an unclean vessel He accepts the unclean.
 - b. This involves the holiness of God.
3. It is "separation unto God."
 - a. Separation from the unclean.
 - b. Separation unto God.

II. THE AGENT EXERCISED

1. God the Father wills it (1 Thess. 4:3).
 - a. Dr. E. F. Walker writes, "This means not merely that God is willing for His people to be holy; but He wills it and His will is law."
 - b. "God not only promises holiness, He insists on holiness" (1 Peter 1:15, 16).
2. Sanctification is the end of Christ's redemptive mission.
 - a. Christ prayed for the believer's holiness.
 - b. Christ died for the believer's holiness (Heb. 13:12).
3. The Holy Spirit is the active agent.
 - a. This is the dispensation of the Holy Ghost.
 - b. Sanctification is effected by the baptism in the Holy Ghost.
 - (1) The Holy Ghost symbolized by fire.
 - (2) He is the purifying Agent.

III. THE SUBJECT AFFECTED

1. "Them"—of Christ's prayer.
 - a. These disciples were chosen by Christ.
 - b. They were those who gave testimony of Christ.
 - (1) Peter, "Thou art the Christ."
 - (2) All were commissioned to witness.
 - c. They were those of whom Christ witnessed in this prayer.
 - "They have kept thy word."
 - "They are not of the world."
 - "I am glorified in them."
 - "Thou gavest them me."

"I pray for them; I pray not for the world."

2. "Them"—it is a personal experience.
 - a. Sanctification must be individual.
 - b. Sanctification is an experience of persons.
 - (1) It deals therefore with the moral nature.
 - (2) Holiness is the essence of God's nature.

IV. THE MEANS EMPLOYED

"Through thy truth."

1. Truth—as the standard of holiness.
 - a. God's truth is the standard.
 - b. Truth emanating from God must provide a holy standard. "Be ye holy for I am holy."
 - c. Christ is the living embodiment of that truth.
 - (1) Christ the interpretation and demonstration of that standard.
 - (2) "For their sakes I sanctify myself."
 - d. The truth as standard incites in men a desire to be holy.
 - e. The Bible is that standard in print.
2. Truth—as authority.

"Thy word is truth."

 - a. The word of authority.
 - (1) "If thou wilt thou canst make me clean."
 - "I will; be thou clean."
 - (2) "I too am a man set under authority."
 - "Say in a word, and my servant shall be healed" (Luke 7:7, 8).
 - b. Holiness is the mandate of God. "Holiness, without which no man shall see the Lord."

CONCLUSION

The believer's co-operation is necessary to the answer of Jesus' prayer.

Evening Message—July 31

THE TRANSFORMING SONSHIP

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:11-13).

INTRODUCTION

1. John introduces Christ as from the "Bosom of the Father" (v. 18).
2. John presents Christ as "the true light which lighteth every man" (v. 9).

I. THE REJECTION

1. Good news—Christ came.
 - a. He came as Immanuel.
 - (1) Forgiving sins.
 - (2) Healing the sick.
 - (3) Raising the dead.
 - (4) Calming the storm.

- b. He came as Prophet (Deut. 18: 15).
- c. He came as High Priest and Mediator.
- d. He came as Redeemer and Savior (Isa. 59:20).
- e. He came as King.

2. Sad news—Christ was rejected.

- a. The world knew him not (v. 10).
 - (1) He made the world.
 - (2) There was no recognition of Him.
 - (3) Ignorance of Christ is the sin of the world.

b. His own received Him not.

- (1) They called Christ—
"A sinner" (John 9:24);
"a deceiver," (Matt. 27:63);
Possessed of a "devil"
(John 10:20).

(2) They rejected Christ because—

"Contradicted their prejudices."
"Censured their vices," and
"laid a restraint upon their lusts."

(3) They rejected Him because—
They boasted of "being Abraham's seed," or "circumcision," the "priesthood," and "Mosaic law."

(4) They rejected Him because—
They sensed little need of redemption and looked for a temporal kingdom.

c. The Divine Householder kept out of His own by His own servants (Matt. 21:33-41).

- (1) His own by right of creation and redemption.
- (2) Two ways of belonging to another.
 - (a) Unwillingly, as to a nation or family by birth and dislike it.
 - (b) Willingly, if at all, to Christ.

II. THE RECEPTION

1. Christ seeks admission to the heart.
2. Christ is received into the heart.
 - a. By faith.
 - b. By obedience.
 - c. By love.

III. THE REWARD

1. They who receive Christ are transformed.
 - a. A new form of existence.
 - b. All things become new.
 - c. A new creature in Christ.
2. Three great negations.
 - a. Not of blood.
 - (1) Not by nature—parentage.
 - (2) But by grace.
 - b. Not by will of the flesh.
 - (1) Not by human desire—self.
 - (2) By divine desire.
 - c. Not by will of man.
 - (1) Not by any human provision.
 - (2) One man cannot redeem another man.

3. Sons of God.

- a. By the will of God.
 - (1) By divine plan.
 - (2) By divine empowerment.
- b. Privileges of sonship.
 - (1) A new name (Rev. 3:12).
 - (2) A new nature (2 Pet. 1:4).
 - (3) A new inheritance (Rom. 8:17).

CONCLUSION

"Now are we the sons of God" (1 John 3:1, 2).

SERMON OUTLINES

The Christ of the Door

(John 7:37, 38)

PAUL COLEMAN

I. THE OCCASION (37a).

1. "In the last day."
2. "That great day."
3. "The feast day."

II. THE OFFER (37b).

1. The inclusiveness of the offer—
"If any man thirst."
2. The specification of the offer—
"Let him come unto me."
3. The participation in the offer—
"and drink."

III. THE OBJECT (38a).

1. To effect faith—"He that believeth."
2. To direct faith—"on me."
3. To correct faith—"as the scripture hath said."

IV. THE OUTCOME (38b).

1. Experience—"Out of his innermost being."
2. Expression—"shall flow."
3. Example—"Rivers of living water."

Preparation for Meeting God

(Matt. 25:1-13)

H. C. HATHCOAT

Text, Amos 4:12.

INTRODUCTION—This is a preparatory age.

- a. Nations are preparing for war.
- b. Youth are preparing for life.
- c. Others are preparing for old age.
- d. Not many are preparing to meet God.

I. MAN IN A SINFUL CONDITION IS NOT PREPARED TO MEET GOD

1. Sin separates man from God's presence (Isa. 59:2).
2. It makes him afraid to meet God (Adam).
3. Renders him unfit for heaven after death.
(See John 8:21, with Rev. 22:11, 12).

II. THE CERTAINTY OF MEETING GOD

1. Stated by Paul (Rom. 14:10, 12).
2. Stated by Christ (Rev. 1:7).
3. Stated by Peter (1 Pet. 4:5).

III. THE TIME OF THIS MEETING

1. When Christ comes (Matt. 25:31-33).
2. When the earth is destroyed (2 Pet. 3:10).

3. When time is no longer (Rev. 10: 5, 6).

IV. THE PURPOSE OF MEETING GOD

1. To give an account of our lives (1 Cor. 5:10).
2. He will *require* salvation. Wedding garment.
3. To receive our final rewards (Matt. 25:46).

V. THE CONDITION OF THE SOUL WILL DETERMINE THE NATURE OF THE MEETING

1. Paul loved His appearing (2 Tim. 4:7, 8).
2. Some will want to hide from Him (Rev. 6:14-17).
3. It will be a glad day to some and a sad day to others.

VI. TO INSURE A HAPPY MEETING SOME PREPARATION MUST BE MADE NOW

1. We must be like Jesus (1 John 4: 17).
2. We must abide in Jesus (1 John 2:28).
3. Have on the robes of salvation (Matt. 22:11).

Four Reasons Why People Should Get Saved While Young

(Eccl. 12 chapter)

H. C. HATHCOAT

INTRODUCTION

This book could be called a thesis on life, written by a wise old man who had experienced many things and disappointments.

I. OLD AGE IS COMING (Ch. 12:1).

1. A happy period if lived for God (Prov. 16:31).
2. Regrets and remorse to draw from if spent for the devil.
3. A life saved as well as a soul.
4. Less apt to get saved in old age (the longer a coin is lost, the less apt is it to be found).

II. BECAUSE DEATH IS COMING (Chap. 12:5-7).

1. There are two extreme views of it.
2. It is no respecter of ages (graves of all lengths).
3. It is permanent in its effects.
4. It comes to sadden these days.

III. WE OWE IT TO GOD (Chap. 12:13).

1. God has a threefold claim on us.
2. Every life not glorifying to God is a wasted life (Isa. 43:7).
3. Man is the only thing that is out of divine order as he was created.
4. None of us would feed and clothe a thing that would serve our enemy.

IV. THE JUDGMENT IS COMING (Eccl. 12:14).

1. It is inevitable (2 Cor. 5:10).
2. A day of rejoicing or regret (Rom. 1:5-9).
3. A just judgment to all (Eccl. 12: 14).
4. A final and eternal one (Heb. 6:2).

Expository Outlines for July

Lewis T. Corlett

The Double Rest

(Matt. 11:28-30)

I. PEOPLE IN THE WORLD ARE LONGING FOR REST

1. Weary with the disturbances of life.
2. Burdened with the heavy load of sin.
3. Uncertain about the inner strife and doubt.

II. THE PROMISE OF THE DOUBLE REST

1. Rest to the heavy laden (v. 28).
 - a. The rest of a quiet conscience.
 - b. The rest from the guilt of sin.
 - c. Rest by being relieved of the burden of sins.
 - d. Rest given by Christ to the penitent sinner.
2. The rest of soul for the believer (v. 29).
 - a. Different from the rest from the weariness of sin.
- b. Involves a second step and crisis. "Take my yoke upon you."
 - (1) A union or purpose, one-heartedness, and a separation from all other yokes, or ties to things or persons.
 - (2) The two thus yoked have all things in common.
- c. Implies the possession of spiritual knowledge. "Learn of me."
 - (1) Know more of His character. "I am meek and lowly in heart."
 - (2) Discern His will (Hebrews 4:9).
 - (3) Learn of His promise. "Ye shall find rest unto your soul."
- d. A rest that comes from deliverance from the corrupting nature of sin.
 - (1) That is enmity against God (Rom. 8:7).
 - (2) Assurance in deliverance from the principle of sin and death (Rom. 8:6).
- e. Rest in complete abandonment to God.
 - (1) In full consecration to Him.
 - (2) In the abiding fullness of the Spirit.
 - (3) In the consciousness of purity from all sin.
 - (4) In the consciousness of the fitness for heaven.

III. RESPONSIBILITY IS LEFT TO EACH PERSON

1. To the sinner the command is, "Come."
2. To the believer the command is "Take."
3. Christ makes the command attractive. "For my yoke is easy and my burden is light."

4. This is the only source of rest so all should take advantage of Christ's provision.

Salvation

(Isaiah 12)

- I. REMOVES CONDEMNATION. "Thy anger is turned away" (v. 1).
 1. From sins committed.
 2. From the wrath of God.
- II. GIVES JOY WITHIN (v. 3).
 1. Joy from the presence of Christ within.
 2. Joy in worshiping God.
 3. Joy in serving God.
- III. BRINGS CONFIDENCE TOWARD GOD. "I will trust and not be afraid" (v. 2).
 1. Confidence in His promises.
 2. Assurance in His character.
 3. Trust in His leadings.
- IV. BRINGS COMFORT. "Thou comfortedst me" (v. 1).
 1. In all distresses.
 2. In all sorrows.
 3. Through fellowship with God.
- V. FILLS THE HEART WITH SONG (vs. 5, 6).
 1. For His greatness in all the earth.
 2. For individual blessings.
 3. Praise for the goodness of God.

The Value of the Invisible

(2 Cor. 4:15-5:1)

- I. MAN EVER LIVES AMIDST DISTRACTING ELEMENTS

"Our light affliction, which is but for a moment."

 1. Men are perplexed with the paradoxes of life.
 2. Men are disturbed with the adversities and afflictions.
 3. Man ever faces the fact that his body is deteriorating. "Though the outward man perish."
- II. FAITH IN THE INVISIBLE GIVES PROPER VIEWPOINT OF LIFE
 1. Adversities are just for a moment (v. 17).
 2. Brings a value of eternal realities in the present life (v. 18).
 3. Makes the events and incidents of everyday life channels for God's grace (v. 15).
- III. FAITH IN THE INVISIBLE MAKE THE PROMISES OF GOD GLORIOUS REALITIES
 1. Assurance of grace. "Abundant grace" (v. 15).
 2. Daily inner renewals. "Yet the inward man is renewed day by day" (v. 16).
 3. Reveals the promise of the beneficial results of affliction. "Worketh for us a far more exceeding and eternal weight of glory" (v. 17).

4. Certainty of the future abode of the righteous (5:1).

IV. EACH CHRISTIAN SHOULD MAKE THE INVISIBLE A PART OF HIS RELIGION

Completeness of God's Oversight

(Psalm 62:1-8)

- I. GOD IS THE SOURCE OF "MY SALVATION" (v. 1).
 1. He provided it through Christ.
 2. He wrought it through the Holy Spirit.
 3. He provided it in such a manner that all could partake of it.
- II. AS "MY ROCK" GOD IS MY FOUNDATION (v. 2).
 1. The most secure of all foundations.
 2. The only safe foundation (1 Cor. 3:11).
 3. A foundation that will never crumble.
- III. AS "MY DEFENCE" GOD WILL PROTECT FROM ALL ENEMIES (v. 2)
 1. He promises to be a wall of fire about His children (Zech. 2:5).
 2. Christ promises to be with them always (Matt. 28:20).
 3. The Holy Spirit will guide them (John 16:13).
- IV. AS "MY EXPECTATION" HE IS THE SOURCE OF ALL HOPE (v. 5).
 1. He dispels fears.
 2. He is the source of encouragement.
- V. AS "MY STRENGTH" HE SUSTAINS HIS CHILDREN (v. 7)
 1. Through His love.
 2. By His grace.
 3. By the refreshing blessings poured out upon them.
- VI. AS "MY REFUGE" HE WILL HIDE HIS CHILDREN (v. 8)
 1. From the enemy with all his craftiness.
 2. Securely in the hollow of His hand.
 3. Safely in the secret place of the Most High.
- VII. AS "MY GLORY" HE WILL ANOINT THOSE WHO LOVE HIM (v. 7)
 1. Sign of His acceptance.
 2. Emblem of His continued approbation.
 3. Enriching the life for service.
- VIII. ALL CHRISTIANS CAN HAVE THIS COMPLETE OVERSIGHT OF GOD

Helpful Companionship

Lesson, 2 Tim. 4:14-18; text, v. 17.

I. PAUL WAS IN NEED OF FELLOWSHIP AND COMPANIONSHIP

1. He was in prison.
2. He was away from most of his friends.
3. He was nearing the time of death.
4. In his humanity he craved some companionship.

II. PAUL WAS DISAPPOINTED IN HUMAN COMPANIONSHIP

1. Because of some positive opposition. "Alexander the coppersmith did me much evil" (v. 14).
 - a. Personally.
 - b. As an enemy to the cause of God (v. 15).
2. No man stood by him in his hour of trial. "At my first answer no man stood with me, but all men forsook me" (v. 16).
 - a. The conscious of loneliness affects most people.
 - b. He would have appreciated some sympathetic friend near.
 - c. He had to stand alone, from the human relationship.

III. THE MOST HELPFUL COMPANIONSHIP. "Notwithstanding the Lord

stood with me, and strengthened me" (v. 17).

1. A present help.
 - a. The Lord was very near.
 - b. The Lord comforted him in his lonely hours.
 - c. The Lord sustained him in the tests and trials.
 - d. He had victory through the presence of the Lord.
2. A future consolation (v. 18).
 - a. Assurance of continued comfort and consolation.
 - b. Confidence that Christ will eventually take him to glory.
 - c. The promise of abiding fellowship.

IV. ALL CHRISTIANS CAN BE ASSURED THAT CHRIST WILL BE THEIR COMPANION IN THE MIDST OF THE LONELY HOURS

Suggestions for Prayermeetings

H. O. Fanning

Worship in the Beauty of Holiness

O worship the Lord in the beauty of holiness: fear before him, all the earth (Psalm 96:9).

We are agreed that this is the objective in our prayermeetings and in all of our services. Whatever contributes to the spirit of worship in our services, contributes to their upbuilding and success. Whatever detracts from the spirit of worship detracts from the success of the service.

1. *Man is a worshipful being.* Some sort of worship he will have. His objects of worship may be far from worthy. Here they may be most unworthy; but the spirit of worship is in him. He may have neglected the use of these powers, until they function imperfectly, even grotesquely. He may have well-nigh lost them, but the spirit of worship is there.

2. *What is the beauty of holiness?* It is the beauty of heaven. Here it is the harmony of heaven in human groups. That which is beautiful in eternity, is beautiful in time. That which is beautiful in heaven is beautiful in earth. That which is fitting yonder, is fitting here.

3. *Man was created holy.* He was made for holiness. He is normal in no other condition. Sin is not an original, constituent element in his being. It is defiling, degrading, demoralizing, destructive. Man is normal only as he is free from it.

4. In nothing else can be found such sublime beauty as may be found in individuals, or groups of redeemed human beings, worshipping God here below in the beauty of holiness. There may be found there many of the imperfections that are due to our present human limitations; but these are found in all else here below, and will be until we are free from

them. Nothing can be more fitting than such worship. It is the nearest approach to heaven we are permitted to make here upon earth.

5. *In the world to come,* freed from our present limitations and misunderstandings, one of the things that will have their place in the beauty and harmony of heaven will be that of the saints, redeemed by the blood of Christ, worshipping their Redeemer in the beauty of holiness—in heavenly perfection, harmony and glory. In this—it is safe to assume—we will be forever discovering new beauties, new benefits and blessings and ever-increasing joys and satisfactions.

Few things can contribute as much, and nothing can contribute more to our preparation for heaven, than the consistent practice of the worship of God in the beauty of holiness.

Our Need of Divine Guidance

When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come (John 16:13).

We are traveling this way but once. What we know we must learn from some source. Some sort of guidance we must have. Others, older and more experienced, may be helpful to us and may be used of God in His work of guiding us. But only as they are guided by Him, are they safe guides for us. After all has been done that can be done in this way we will still need the personal guidance of the Holy Spirit, both directly and indirectly.

1. Voices are clamoring for our attention and insisting upon our obedience to them. Many of them discordant voices;

distracting voices; confusing voices; many of them inimical to the best interests of our souls. We must learn to distinguish the voice of God from these other voices. The disciples came to understand Christ's voice as they developed their capacities for such understanding. And so will we as we develop our capacities.

2. We need competent guidance and God alone is able to give us such guidance. He alone knows the end from the beginning. He alone has the plan for our lives as they are related to other lives; for our service as it is related to the service of others.

3. The ideal in the matter of guidance. This involves early conversion; ideal co-operation with the Spirit in His efforts to guide us; correct understanding, and complete obedience. Many of us have delayed in the matter of yielding ourselves to God; we have given scant attention to His efforts to guide us; our human leadership may have been poor, interrupted, inadequate.

4. To what measure of guidance may we yet attain? Any measure of guidance is desirable, invaluable, indispensable in its place. If only occasional—because of our failures—divine guidance gives us landmarks indicative of the direction in which God would have us move. Landmarks for our faith and of the things of God for us here below. They are of inestimable value to us in our pilgrimage here on earth.

5. We need divine guidance in our understanding of the Word of God. This the disciples needed, and this the Holy Spirit came to give them. We need divine guidance in all of our relationships with others. In our homes, in our churches, in our neighborhoods, in all of our contacts with others.

6. We will co-operate with God in His efforts to guide our children into the realm of grace, and into all truth in that realm. Only as we have the guidance of the Spirit can we be safe guides to others with whom we come in contact. Only by His guidance can we properly meet our responsibilities in life.

7. In our present state, and under our present limitations, it is likely that we may know, and be able to follow divine guidance, as certainly as we can follow any other sort of guidance. We should put ourselves in the way of receiving such guidance, and give ourselves to the work learning to hear, understand, and obey the voice of the Holy Spirit. This we may do by keeping in touch with God through His Word, through prayer, through associating ourselves with others who are like minded through constant endeavor and practice.

It is unthinkable that God should put us here where we need the guidance of the Holy Spirit, and fail to make possible our receiving of that guidance. Whatever may, or may not have been

our attainments in this matter in the past, there is vast room for improvement for us in the future. There are ways by which we may receive this guidance, and we must find them.

Our Need of Power

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him (Acts 10:38).

Here we have the secret of the power of the ministry of our Lord. It was because God anointed Him with the Holy Ghost and with power. His ministry was that of the Trinity working together in harmonious, correlated action; each Person performing His own part, and all working to one and the same end. A powerful ministry is what the Church needs, and what the world needs. It is such a ministry that God has provided for His people, and expects us to exercise. Such a ministry alone brings glory to God, good to men, and prosperity to His cause. There is an indissoluble connection between our Lord's preparation for service, and His performance in service. And such a connection will be ours when our ministry is what God designs it to be. Our lack of power—where there is such a lack—is not due to the condition of the world, but to our proper preparation for our work.

1. Jesus omitted nothing in the way of preparation for His life of sacrifice and service. Taking upon Himself a human nature, seemingly, involved the necessity of His being anointed with the Holy Spirit and with power. There are mysteries here that we do not understand in our present state, but this seems certain.

2. Back of our Lord's performance was His preparation. Back of all was God. What God did for Jesus in His measure, He does for us His followers in our measure. We need this preparation for our service—however humble it may be—as certainly as He needed it for His.

3. God the Father had a plan for the life of Jesus the Incarnate Son. The anointing with the Holy Spirit and with power, was given that this plan might be worked out. He has plans for our lives as His disciples. He anoints us with the Holy Spirit and with power, that these plans may be worked out harmoniously.

4. The anointing of our Lord did not assure the fulfillment of the divine plan, but it made it possible. The volitional element was there. He—Jesus—went about doing good, healing all that were oppressed of the devil; for God was with Him. His co-operation with the Father was needed for the accomplishment of the desired result.

5. Our anointing with the Holy Spirit and with power, does not assure the fulfillment of the divine plans for our

lives, but it makes this possible. We are self-determining beings. Our voluntary co-operation with God is essential to the working out of His plans for our lives and services. It is as this co-operation is given that God is with us in ever increasing measure and power. The anointing is His work. Co-operating is ours.

We are here to do our work as certainly as Jesus was here to do His. Common honesty compels us to acknowledge our weaknesses and inabilities. It compels us to acknowledge that we are doing about as well as could be expected under the existing circumstances. Whatever God has designed that we should do, He makes it possible for us to do. Our failures are not due to any lack on God's part, but to our own lack of co-operation with Him in His efforts to prepare us for our work, to guide us in it, to empower us for it. God required much of our Lord, but He prepared Him for the doing of it all. And so He will prepare us for all He requires of us. We are not finished products. We are in the making. Better things are for us, in matters of living and serving.

Seeing God

Blessed are the pure in heart: for they shall see God (Matthew 5:8).

Of some things we need to be constantly reminding ourselves. One of the most important among these, is that of our relationship to God, and our capacities for seeing and knowing Him. Heart purity is a glorious matter as an experience to be enjoyed. But our having it carries with it possibilities we do well to consider prayerfully and carefully. One of these is that of our ability to see God.

1. Heart purity marks an epoch in our restoration to the image of God. It is a boon so priceless, that Jesus gladly shed His blood on Calvary's cross to make it possible for us. At the right hand of the Father, and by the operation of the Holy Spirit, He makes it actual here and now. It is essential to our fitness for life both here and hereafter.

2. No higher privilege can be given to men than that of seeing God. Likeness to God is essential to visions of God. Heart purity gives us that likeness. It makes it possible for us to see Him, and carries with it capacities for seeing Him. Without this fitness we can neither see nor enjoy Him. With it we can do both.

3. We can see Him in His humiliation, making our salvation possible by the shedding of His blood. See Him in the manner of his dealing with His disciples. See Him in His work of instructing them, in His patience with their dullness and slowness.

4. We shall see Him in glory in ever increasing beauty in the unfoldings of

spiritual life, and the realization of its powers and possibilities.

5. It is safe to assume that spiritual sight is as real as physical sight, and as effective and reliable. We see many things here and now that we do not see with our physical eyes. We see enough to assure us that there is a reality to the spiritual realm. We see the things of enduring value with these eyes.

6. We may well question as to whether one who cannot see God here, will see Him hereafter. He who lacks spiritual sight here, need wonder little if he finds he is without it yonder.

7. Having spiritual sight here, carries with it the possibility of retaining it, and having it yonder. Since it is so glorious here, how transcendently glorious will it be hereafter. Physical sight is a boon so precious that it is the last thing we want to give up. Spiritual sight is far more precious. Blindness is unknown in heaven.

Suffering and Glory

The sufferings of Christ, and the glory that should follow (1 Peter 1:11).

Peter tells us that this was the theme of the Old Testament prophets. Nineteen hundred years ago Christ laid aside His glory, and came to earth in His humiliation to suffer and die for our redemption. It is worthy of our prayerful attention that the glory of our Lord is so intimately associated with His sufferings. We who suffer with Him shall also reign with Him. In connection with this, we do well to keep in mind the glory that preceded the sufferings of Christ, as well as the glory that shall follow them.

1. Jesus himself tells us that there was a glory which He had with the Father before the world was. A glory that was His from eternity. A glory that was enriched by all that preceded His sufferings. This glory, our Lord laid aside that He might suffer for our redemption (John 17:5).

2. There was a glory connected with His sufferings, and accompanying them. The sun was darkened; the earth was shaken; the rocks were rent; graves were opened and the dead arose; Peter was heart-broken by a look from our Lord. The centurion said, "Truly this man was the Son of God." The dying thief believed His word of promise. He made provision for His mother with the beloved disciple, John. By His death He made possible our redemption.

3. Then there was the glory that follows His sufferings. And this glory is commensurate with the magnitude of His sufferings, and the merit of them. Every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. The glory of His reign during the kingdom age; the glory that will continue throughout eternity. This glory we will share with Him.